Devotions.

FIRST PART:

In the Antient way of OFFICES.

WITH

PSALMS, HYMNS, and PRAY'RS; for every day in the Week, and every Holiday in the Year.

FOURTH EDITION:

Corrected and Augmented.

ROAN, MDCLXXXV.





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DIRECTION

His Book confifts chiefly of Twelve Offices: One for each day in the Weeks One for our Saviour's Feasts: One for the H. Ghost : One for the B. Vitgin : One for Saints; and one for the Dead.

Each Office has four Parts: Matins and Lauds, for the Morning. Vespers and Comty, now and for

plin, for the Evening.

The manner of reciting.

When one sayes his Prayers alone, the circumstances are free to be governed by his own Devotion. But if two Jay together, 'tis convenient they agree on some Rules: For which purpose these following are propos d: yet so as to be alter'd by their own discretion, as they please.

The Place, I suppose, will be their private Oratory, or other convenient Retire-

ment.

this be makes!

Matins.

First, Both stand a while, to make the Prefence of God, and implore his assistance; either without set-form of words, or with the Prayer, Preyent we beseech Thee, &c. secretly.

Then both make the fign of the Cross,

and fay,

In the Name of the Father, and of the

Son, and of the H. Ghost. Amen.

Then Both, joyning their hands before their brests, & lowly bowing their heads, say, Blessed be the H. and undivided Trinity, now and for ever. Amen.

Then both kneel and say,

Our Father. Hail Mary. I believe,

Thus far Secretly.

Then Both rife, and standing, A. Says with

an audible voice.

OLord open thou our lips. (Saying these words, he makes the sign of the Cross with his thumb mov'd near his mouth.)

B. And our mouths shall declare thy

praise.

A. O God incline unto our aid. Saying this, he makes the fign of the Cross, moving his

bis hand from the forehead to the breft, then from the left shoulder to the right.

B. O Lord make hast to help us.

A. Glory be to the Father, and to the Son, and to the H. Ghost.

B. As it was in the beginning, both now and ever, world without end, Amen.

Then both fay, Alleluja, except in Lent,

when Alleluja is always omitted.

Then, Both standing, A says the Invitatory, B repeats it: A says the first Verse of the Psalm, B again repeats the Invitatory: A says the second Verse, B the Invitatory; and so to the end of that Psalm: A says, Glory be: B, Asit was. A says the Invitatory, B repeats it. Then, of the Hymn, each recites his Stanza.

Then One says the Antiphon: The Other begins the Psalm, which they recite alternately, both sitting. And so all the rest of

the Pfalms and Antiphons.

At the end of every Psalm, Both rife, or at least bow their heads, while the first Verse of Glory be, &c. is said.

The three Pfalms being ended, Both, fand-

ing, Say secretly Our Father---

3 Then

Then A reads the first Lesson: after which, B begins the Responsory, as far as to the first Star. There A takes it and goes on to the next full point. Then B to the second Star; and that Star A again repeats to the next full point, as before.

Thus are all Responsories said.

B reads the second Lesson; A Begins the Resp. to the first Star; B goes on to the full point: Then A to the second Star; and that B repeats.

A reads the third Lesson, B begins the

Resp. Agoes on, &c. as above.

Deis

At the end of the third Responsory, Te Deumis said, on all Sundays and Hobidays; except the Sundays of Advent and Lent, and then tis omitted, and immediately after the third Responsory, Lauds begin; and so, always, on the Week-days, regularly: But because, in Families especially, want of time for both on the Week-days may perhaps make it convenient to assign Matins alone for one week, and Lauds for another; ther's a concluding Pray'r put at the end of each Matins; after which Commemorations, &c. as at Lauds.

Lauds.

Before Lands, pause a while, to reflect on what you have read, and to renew attention. Then,

Both standing, A begins,

O God incline, &c. (saying these words, be makes the sign of the Cross from forehead to brest, &c.)

B. O Lord make hast, &c. as at Matins.

But, if Lauds alone be faid, say the whole

Matin's Introduction and Invitatory: Then,

The Ant and Plalms are all recited alternately, Both fitting. Then, both standing up, One reads the Capitulum, or short Lesson; the Other begins the Hymn; of which, each says his Stanza, to the end.

Then B fays the Ant, A the Vers. B. the

Refp.

A. Let us Pray. Then, Both kneeling, A

Says the Prayer of the Day, B Amen.

On all Sundays and Holidays, immediately after the Hymn, the Cant. Benedictus is said, with its Ant. before and after.

In all Commemorations, Blays the Ant.

A the Vers. Bthe Resp. A the Prayer.

After all the Prayers, both of the day,

Directions.

and of the Commemorations, A fays.

A. O Lord hear our Prayers.

B. And let our fupplications come to Thee.

A. Bless we our Lord

B. Thanks be to God.

A. May the fouls of the Faithful departed, through the mercy of God, rest

in peace. B Amen.

Pause and meditate according to your devotion. Then A says, The Bleffing of God Almighty, Father, Son, and H. Ghost, descend upon us, and dwell in our hearts for ever, B Amen.

Pause a while, then rise; and so ends the

Morning-Office.

Vespers

Both stand a while, to make the presence of God, or implore his grace: Then fay, In the Name, Sc. Blessed be, Sc. as at Matins.

Then kneeling say, Our Father. Hail Ma-

ry. Thus far secretly.

Then both rise and stand. A says audibly.

O God incline, &c. as at Lauds.

The Ant. Pfalms, Capitulum, Hymn (on Sundays

Sundays and Holidays the Magnificat, &c.) and all the rest of Vespers are said in the same method as at Lauds.

Complin.

of the whole day

A. Our help is, &c. Who made, &c.

All the Versicles, Responsories, Antiphons, Psalms, Hymn, are said alternately. A says the Capitulum. B the Antiphon, (A. B. Nunc Dimittis alternately on Sundays and Holidays) A the Versicle, B the Respons. Then, both kneel during the rest of the Office.

A says, Let us pray, and the Pray'r; B

Amen. A Vouchafe, B. Amen.

A. All the Versicles following:

B. All the Responsories.

A. The Pray'r, Visit we. B. Amen.

A O Lord hear. B. and let our.

A. Bless we our Lord, B. Thanks be to God.

A. May the fouls, &c. B. Amen.

Pause a while: then A says, Our Lord give us his peace. B. And life everlatting, Amen.

Then A says One of the great Antiphons of our B. Lady. B. Amen. A 5 A says

A. Says the Verficle: B. the Respons. A Let us pray, and the Pray'r. B. Amen.

Pause a while: then A. says,

The bleffing of God, &c. B. Amen.

Pause a while; rise, So ends the Office of the whole day.

The Office for our Saviour

Is faid on all the Feasts of our Saviour, all Sundays of Advent, &c. as is noted in the Proper of Festivals: where you will find a particular Invit. (which is to be recited, with its Pfalm) and three particular Ant. one for ruch Pfalm of Matins and Vespers; also an Ant. for Benedictus and Magnificat, with a V. R. and Pray'r. And then those set down in the Office are omitted; they being provided only for those who think the particular ones too troublesome, and such as chuse to say our Saviour's Office somtimes on days to. which it is not appropriated.

All the reft, Pfalms, Lessons, Hymns, &c.

fay, as in the Office of our Saviour.

exid A

The Office for the H. Ghoft.

Is faid on Whitfunday, Munday and Tuefday: and on every first Wednesday of the Month, Comitting Te Deum, Benedictus, bus our B. Lady. B. dme

and Magnificat) unless it be an Holiday; and then tis remitted to the next convenient Day

The Offices for the B. Virgin 30

Are intended only for Feasts of Obligation; but may be apply'd to Others, according to particular devotion.

In saying these Offices, the same method is to be observed as in that for our Saviour.

The Office for the Dead

Is said every first Munday of the Month, unless it be an Holiday; and then 'tis transferr'd to the next convenient Day: as also at other times, according to occasion, or particular devotion.

When ever this Office is said, that of the Day is omitted: only the ordinary Complinmust be us'd; this having none of its own.

Of Concurrence of Offices.

If an Holiday fatt on a Sunday, the Office is said for the Holiday: except Easter-day, Whitsunday, Trinity-Sunday, and the Sundays in Advent; on which Days Commemoration only is made of the Holiday.

If any Holiday happen on Thursday, Friday

Directions.

day or Saturday in Holy-Week, 'tis omitted that year without a Commemoration.

If any Holiday happen on Munday or Tuesday in Easter or Whitsun-Week, 'tis omitted that Tear with a Commemoration.

An Octave, shustni ask

Is the same Day Sennight after a Feast; till which be past, the Feast is every day Commemorated.

These Feasts bave Octaves: Christmasday, Twelf-day, Ascension, Whitsunday, Corpus Christi, Assumption of the B. Virgin, All-Saints.

A Commemoration.

Is made, by reciting the Ant. V. R. and Pray'r, in the Proper of Festivals, for the Feast commemorated: and 'tis to be made immediately after the Pray'r of the Day, whose Office is actually said, both at Lauds and Vespers.

The same rule is also to be observed for

the Occasionals.

Holydays of Obligation.

All Sundays, New Years-day, Twelf-day, Candlemas, the Annunciation, Affumption, and Nativity of the B. Virgin, all

Invention of H. Cross, S. Joseph, the Invention of H. Cross, S. John Baptil, S. Ann (Mother of the B. Virgin,) S. Laurence, S. Michael, All-Saints, Christmasday, S. Stephen, H. Innocents, S. Silvester.

To which are here added (for the devout) S.Mark, S.Mary Magdalen, S.Luke.

Moveable Holidays.

Easter-day, with two days next following, Ascension-day, Whit-funday with two days following, Corpus Christi-day

Fasting-days.

All Lent (except Sundays:) the Emberdays: the Eves of Christmas and Whitsunday; of Candlemas, and the Annunciation (unless it fall in Easter-week) of the Nativity and Assumption of the B. Virgin; of All-Saints; of all the Twelve Apoltles (except S. John Evang. and SS. Philip and Jacob;) of the Nativity of S. John Baptist; of S. Laurence: all Frydays; except in Christmass, and between Easter and Ascension. (As long as the Bridegroom is with us, Mat. 9. 15.)

Ember-days.

Wednesday, Fryday and Saturday,

Directions.

Whitfunday, the Exaltation of the H.Crofe, and S. Lucy's Hay.

All Sundays in Lent; all Saturdays in the Tear; Munday, Tuefday and Wednefday before Ascension; and S. Marks

Day, if it fall not in Easter-Week.

These Lessons are out of H. Scripture; but the particular places not always cited because sometimes the Lesson is not taken out of one place, but composed of many.

of All Sants; of all the Firells Apolles (except S. John Brang, and 881 Philip and



of S. J. aurence: all 11 is days; except in Oh 12 mass, and between Easter and Alcey on (Asteny aster Pridayroom rewith

THE

Emberdays, Wednesday, and Saturday, news

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for as follows and entire mour of o Office For Sunday.

MATINS.

gin Mary, inflored toder for the Plant & Crucified, dead, moiffubertul coloile deile blick to hell; the third day Herole as all

Revent, we befeechithee, O Lord, our actions with thy holy inspirations, and carry them on by thy gracious affiftance; that every pray'r and work of ours may begin alwayes from thee, and by thee be happily ended, through Christ our Lord, Amen. 363

N the name of the Father, and of the Son.

and of the holy Ghost, Amen.

Ur Father who art in Heaven, hallow-ed be thy name, thy Kingdom come, thy will be done on earth as it is in heaven: Give us this day our dayly Bread, and forgive us our trespasses as we forgive them that trespass against us; And lead us not into temptation, but deliver us from evil, Amen. is the beginning of every Marins, except I hole o

diam Dead.

IT Ail Mary, full of grace, our Lord is with thee: Blessed art thou among women; and blessed is the fruit of thy womb, JESUS: Holy Mary, Mother of God, pray for us sinners, now and in the hour of our death, Amen.

I Believe in God, the Father Almighty, Creator of heaven and earth: and in Jefus Christ, his only Son our Lord; who was conceived by the Holy Ghost; born of the Virgin Mary; suffer'd under Pontius Pilate; was Crucified, dead, and buried; He descended into hell; the third day He rose again from the dead; He ascended into heaven, and sits at the right hand of God the Father Almighty; from thence He shall come to judge the living and the dead: I believe in the H. Ghost; the holy Catholick Church; the Communion of Saints; the forgiveness of Sins; the Resurrection of the Body; and Life Everlasting, Amen.

V. O Lord open thou our Lips:
R. And our mouths shall declare thy praise.

V. O God incline unto our aid:

R. O Lord make haft to help us

en V. Glory be to the Father, and to the Son,

R. As it was in the beginning, both now and ever, world without end, Amen.

Thus far is the Introduction; and it is said the beginning of every Matins, except Those of

Dead.

In Lent Allelujah is ev'ry where omitted. Invitatory: Come, let's adore our glorify'd lefus.

Come, let's adore our glorify'd

lefus.

Pfal. I.

B Ehold the Angels affembled in their Quires; & the bleffed Saints ready with their Hymns: behold the Church prepares her folemn Offices; and fummons all her Children to bring in their prayles.

Come, let's adore our glorify'd Josus, ted 77

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1,

V

The King of heaven himself invites us, and graciously calls as into his own presence: He bids us fulpend our mean employments in the world; to receive the honour of treat-But O, can all our flore affordmid diw gni Come, let's adore our glorify'd Jefus dold

To him we ow all the days of our life; at least, let us pay this one to his service : a fervice fo fweet and easie in it felf; and so infi-

nitely rich in its eternal rewards. 100 ton al I

Come, let's adore our glorify'd Jefus. on I Let us chearfully afcend to the house of our Lord; the place he has chosen, for our fakes, to dwell in: let us reverently bow to his holy Altars; where himself in person comes to meet our prayers.

Come, let's adore our glorify'd Jesus,

Glory be to the Father, and to the Son, and to the H. Ghost.

As it was in the beginning both now and ever, world without end, Amen.
Come, let's adore our glorify'd Jesus.
Come, let's adore our glorify'd jesus.

Hymn 7.

B Ehold we come, dear Lord, to Thee:
We come to offer, on our knee,
Our vows to thee alone.

What e're we have, what e're we are, Thy bounty freely gave:
Thou doft us here in mercy spare;

And wilt hereafter fave.

the world; to receive the honour of treating with him broffs arolf ruo la race. Let's adore saft from saft from the saft from th

Thus we confess thy riches, Lord; to I and thus our poverty and the and the selection

Tis not our tong or said cafe in it fell, and to our ricker and cafe in the price of the said of the s

Far lower we should bow only only

Come then, my foul, bring all thy pow'rs,
And grieve thou halt no more:
Bring ev'ry day thy choycelt hours,
And thy great God adore.

But

But, above all, prepare thy heart, but the On this his own bleft Day;
In its fweet task to bear thy part,
And fing, and love and pray.

Glory to Thee, Eternal Lord!

Thrice bleffed Three in One:

Thy name at all times be ador'd;

Till time it felf be done.

Amen.

Antiphon. This is the day which our Lord has made; let us be glad and rejoyee therein: Alleluja.

Pfal. II.

V Elcome, blest day, wherein the Sun of Justice arose; * and chasted away the clouds of fear 1 10 10 2 3 4 18 18

day of joy and publique refreshment.

A day of holiness and solemn devotion;

day of rest and universal Jubilee.

Welcome to us and our dark world; may

thy radiant name revive it for ever-

May all the earth be enlightned with thy beams; and every frozen heart diffolve and fing,

This is the day which our Lord hath made;

let us be glad and rejoyce therein.

This is the day he has fanctify'd to himfelf, and call'd by his own most holy Name.

That in it we may meet to adore his Great ness:

ness; and admire the wonders of his Infinite

That we may remember his innumerable Mercies; and deeply imprint them in the center of our heart.

That we may visit his holy Temple; and humbly present our homage at his Altars.

Those sacred Altars, where the Lamb of God is daily offer'd; and the memory of our

Saviour's love continually renew'd.

Worthy art thou, O Lord, of all our time;

worthy the praise of all thy creatures.

Every moment of our life is bound to bless thee; since every moment subsists by thy Goodness.

Shall others labour so much for vanity; and shall we not rest for the service of our God?

felves; and not offer, in gratitude, one day to Thee?

To Thee, who bestowst on us all we have; and wilt give us hereaster more than we

hope.

fuch flender payment as our poverty affords.

Whose bounty grants so liberally to us;

and retains so small a part for thy felf.

O make us faithfully observe our duty, and render so exactly the tribute we ow to thee;

That, passing still thy days to thy honour,

we may end our own in thy favour.

Glory

Glory be to the Father, &c. As it was, &c. Ant: This is the day which our Lord has made: let us be glad and rejoyce therein: Alleluia.

Ant. Thou haft created all things, O Lord; for the use of man; and man for the enjoy-Table: and feath their be

ment of thy felf.

Pfal. III.

A. S. when the harvest Sun provides a cloud. 1 and feems to rest his wearied beams He feeks not to fave the journey of his light,

but only spares the Reapers head.

Much lets feek? It thou, O Lord, who mad'st the Sun, * and inspir'st all creatures to repreient thy bounty;

Much less seeks thou, by the reserve of a

day * to procure thine own repose.

Thou who createdit all things by a word of thy mouth, and fustain'st them in thy hand, without feeling any weight.

Who govern'ft the whole World without perplexing thy thoughts; and alwayes remain'st the same unchangeable fuliness,

'Tis not to increase thine own Eternity, that

thus thou tak'st a portion of our time.

Thy goodness friendly bears the name: but

intends for us all the profit of the day.

That the wearied hands may be reliev'd with rest, and enabled to lift themselves up to thee.

That the ignorant minds may be taught thy

truth:

truth; and learn the way to everlasting happiness.

their crimes; and be absolved on earth, to be

That the love prepared fouls may approach thy Table; and feast their hopes with that de-

licious banquet.

That all may speak to thee by Prayer; and hear thy voice by the mouth of their Pastors.

Orbiessed Lord, what excellent arts * has thy Wisdom invented to bring us to thy felf!

Thou tak'st our eyes by the beauty of thy House, and the decent splenders of thy solemn Offices.

Thou quickn'st our affections by the livelyness of Pictures; and meltest our hearts with the sweetness of thy Musick.

Thou strengthn'st our Faith by the publique Assemblies; and improv'st our Charity both

to Thee and one another.

truth:

While we all meet together for the same blest end; and by mutual reflexions encrease our fervours.

Happy, thrice happy they, O Merciful God! whom thy providence has favour'd with all these blessings.

Who freely may enter thy holy Sanctuary; and fing aloud their Praises to thy Name.

Who every day may wait on thy Altars; and there fecurely adore thy Person.

Where

Where thou art pleas'd to deny these Mercies; refuse not, O Lord to extend thy grace;

That at least we may build a little Chappel in our hearts; and confecrate our felves intirely to thee.

Be thou but present, gracious God; and fill

our Souls with thy chalt love:
No farther motive shall we need to draw us; nor other Temple to address our Prayers.

Since every place, where Thou art not, is unholy; and where thou art is Joy and Peace.

Glory be, &c. As it was, &c. 21612 511

Ant. Thou haft created all things, O. Lord, for the use of Man; and Man for the enjoyment of thy felf.

Ant. Has the Almighty Goodness made all things for us; & shall we do nothing for Him?

nothing for our felves?

Uniofs thou dra Pral. IV. ith bin assertion

Ome, let us lay afide the cares of this world; and take into our minds the Joys of Heav'n.

Let as empty our heads of all other thoughts: and prepare that upper room to entertain our

God.

Retiring from the many diffractions of this life; and closely recollecting all the forces of our Soul.

So to purfue in earnest that One necessary work: vinO

work; the fecuring to our felves the Kingdom

of Heav'n

Why should we thus neglect that facred Science; and be bufy in every thing but our own Salvation?

Why should we still for fake the real sub-

stance; to embrace an empty fancy?

Miserable are they, O Lord, who study all things elfe; and never feek to taft thy fweetness.

Miserable, though their skill can number the Stars; and trace out the waves of the Planets.

To know thee, O Lord, is to be truly wife;

and to contemplate thee, the highest learning.

But, O thou glorious God of Truth; in whom the Treasures of Knowledg are all laid up!

Unless thou draw the Curtain from before our eyes; and drive away the clouds that in-

tercept our light.

Never shall we see those heavenly Mysteries. nor differn the beauty of thy Providence.

Send forth thy light, O thou morning Star !

and lead us to thy holy Hill.

Send forth thy truth, O increated Wisdom!

and bring us to thy bleffed Tabernacle.

Shew us thy felf, O gracious JESU! and in thee we shall behold all we can wish.

Only to much we beg to conceive of thy Majefty; as may move our hearts to feek thee.

Only

Only fo much of thy unapproachable Deity, as may guide our Souls to find thee.

If we may not know thee clearly now; let us know fo far, that we long to know farther.

If we cannot love thee perfectly in this life; let us love so much that we desire to love more.

So let us know and love thee here; O Thou

Soveraign Blifs of our Souls!

That we hereafter may know thee better; and love thee more for ever.

Glory be, &c. As it was, &c.

Ant. Has the Almighty Goodness made all things for us; and shall we do nothing for him? nothing for our selves?

Our Father, Oc.

First Lesson. 1 Cor. 15. and Coll. 3.

Christ is risen from the dead, and become the first fruits of them that slept; for, by a Man came death, and by a Man the Resurrection of the dead: And, as in Adam all dye, even so in Christ shall all be made alive. If then you be risen with Christ, seek the things that are above, where Christ is sitting on the right hand of God: mind the things that are above, not those which are on the Earth; for you are dead, & your life is hidden with Christ in God: when Christ, who is your life, shall appear; then shall you also appear with him in glory. Mortify therefore your Members that are on the Earth; Fornication, Uncleanness, Lust, evil

Concupiscence, and Avarice, which is the fervice of Idols: for which things the wrath of God comes on the Children of incredulity. And now lay you also away Anger and Indignation, Malice, Blasphemy, and Filthy Talk out of your Mouth: Lye not one to another: Devest your selves of the old man, and put on the new; who is renew'd into the knowledge of God, according to his Image who created him, where there is not Gentil and Jew, Circumcision and Uncircumcision, Bond and Free; but all, and in all, Christ.

Responsory: O Glorious Jesu! in whom we live, and without whom we dye; mortify in us all sensual desires, and quicken our hearts with thy holy love: that we no longer esteem the vanities of this world, but place our affections entirely on Thee; *Who dy'dst for our sins, and rose'st again for our Justification. O Thou our only hope and portion in the Land of the Living! may our thoughts and discourses still be of thee, our works and sufferings all for thee; *Who dyd'st for our sins, and ro-

fe'It again for our Justification.

Second Lesson. Coll. 3.

Plit you on therefore, as the Elect of God, holy and beloved, the Bowels of Mercy, Benignity, Humility, Modesty, Patience, supporting one another, and pardoning one another: if any have a quarrel against any one, as

· our

our Lord has pardon'd us, fo also do you. But, above all these things have Charity, which is the band of perfection; and let the peace of Christ triumph in your hearts, in which you are call'd in one body; and be thankfull. Let the Word of Christ dwell in you abundantly, in all wifdom; teaching and admonifing your felves with Pfalms and Hymns, and Spiritual Canticles; finging with grace in your hearts to God. What everyoude in word or deed, do all in the name of our Lord Jefus Christ; giving thanks to God and the Father by him. Women, be fubject to your Husbands, as you ought in our Lord: Men love your Wives, and be not bitter towards them: Children obey your Parents in all things; for that is well-pleafing to our Lord: Fathers, provoke not your children to indignation; that they become not difcouraged: Servants, obey in all things your Masters according to the Flesh: not with evefervice, as pleasing men; but in simplicity of heart, as fearing God. Whatever you do, do it from the heart, as to our Lord, and not to men: knowing you shall receive of our Lord the reward of the inheritance. Serve our Lord Jesus; for he that does injury shall receive what he has done unjustly; and there is no acceptance of Persons with God.

Resp. Open thou our Eyes, O Lord, that we may see the beauty of thy Commands; how wise and sweet in themselves, how necessary and be-

neficial to us; *While they improve our felicity here, and intitle us to That of hereafter. Guide thou our lives, O gracious Lord, in the ways of thy Precepts; that by observing faithfully these excellent Rules, we may all be every where happy: *While.

Third Lesson. Heb. 12. and 13.

Aying afide every weight, and fin that compasses us about; let us run with patience to the Combate that's fet before us: looking on Jefus, the Author & Finisher of our Faith; who despising the shame for the joy that was propos'd him, fustained the Cross, and fits on the right hand of the Throne of God. Think diligently on him, who indur'd fuch contradiction of finners against himself; that you be not wearied, and faint in your minds. For you have not yet relifted to blood, striving against fin; and you have forgotten the exhortation, which speaks to you as children, faying, My Son neglect not the Disciplin of our Lord, nor be weary while thou art rebuk't of him: for whom our Lord loves he chaftens, and scourges every Child he receives. Now no Disciplin for the present seems to be joyful, but grievous; but afterward it will render, to them who are exercis'd by it, the most peaceable fruit of Ju-tlice. Follow Peace with all men, and Holi-ness, without which none shall see God; and look diligently left any one be wanting to the grace

grace of God: Let Brotherly love abide in you; and forget not Hospitality: for by it some have entertain'd Angels unawares. Remember them that are in bonds, as if you were bound with them; and them that labour, as being your felves also in the body. Let your converfation be without covetousness, contented with what you have; for he has faid, I will not leave thee, nor forfake thee: fo that we may confidently fay, our Lord is my help; I will not fear what man can do to me. And the God of Peace, who brought again from the Dead the great Pastor of the Sheep, in the blood of the eternal Testament, our Lord Jesus Christ, make you perfect in all goodness, that you may do his Willsworking in you that which is well-pleafing in his fight, through Jesus Christ; to whom be glory for ever and ever, Amen.

Resp. Thither, O my Soul, let us still be going, where once to arrive is always to be at rest; there let us dwell already in hope, where once to enjoy, is always to be happy: *Since whate're we desire we are sure to have; and whate're we have can never be taken from us. Let us believe, and obey, and suffer; let us read, and meditate, and pray: Heaven's a reward worth all our pains: *Since what e're we defire we are sure to have; and what e're we

have can never be taken from us.

Glory be to the Father, and to the Son, and to the H. Ghost: * Since whate're we defire,

we are fure to have; and whate're we have, can never be taken from us!

dmomo A Te Deum.

VV E praise thee our God; we acknowledge thee our Lord:

All the Earth adores thee; the Father Eter-

nal.

To thee the bleffed Angels; to thee the Heavens and all their Powers:

To thee the Cherubin and Seraphin perpe-

tually ling :

Holy, Holy, Holy, Lord God of Sabbaoth; The Heavens and the Earth are full of the Majesty of thy Glory.

The glorious Quire of Apostles praise

thee.

The renowned fociety of Prophets bless thee.
The white-robid Army of Martyrs glorify
thee:

The H. Church throughout the World

confelles thee.

to enjoy, is always to be happy since water-

Thy adorable, true and only Son i ware

Allo the Holy Spirit the Comforter and and

Thou art the King of Glory, O Christ Land Thou art the eternal Son of the Father:

Thou, being to undertake the delivery of Man, did it not diddin the Virgins Womb.

Thou, having overcome the sting of death; open dif to believers the Kingdom of Heav n.

Thou sittest at the right hand of God, in the glory of thy Father.

We believe thou shalt come to be our

Judge.

e,

e

Help therefore, we befeech thee, thy fervants, whom thou halt redeem'd with thy precious blood:

Make them be numb'rd with thy Saints in

glory everlasting.

Lord fave thy people, and bless thy Inhe-

And govern them, and raise them up even to eternity.

Every day we glorifie thee; and praise thy

Name for ever and ever.

Vouchsafe, O Lord, to keep us this day without sin.

Have mercy on us, OLord, have mercy on us. Let thy mercy, O Lord, be on us; as our hope is in thee.

In thee, O Lord, have I plac'd my hope; let

me not be confounded for ever.

Pause a while; to reflect on what you have said, and to renew your attention:
then begin Lauds:
Sunday Lauds.

V. OGod incline unto our aid:
R. O Lord make hast to help us:
V. Glory be, &c.

B 4

R. As

R. As it was, &c. Alleluja.

Ant. O how adorable are thy counfels. O

Lord! how strangely endearing the ways of

thy love! Alleluja.

Pfal. V.

Sing to our Lord a Psalm of Joy; sing praifes to the God of our salvation.

Sing with a loud and chearful voice; fing

with a glad and thankful heart.

Say to the weak of spirit be strong; and

to the forrowful, be of good comfort.

Tell all the world this foul-reviving truth: and may their hearts within them leap to hear it.

Tell them, the Lord of life is rifen again; and has cloathed himself with immortal glory.

He made the Angels messengers of his victory; and vouchfast deven Himself to bring us the joyful news.

How many ways did thy mercy invent; O Thou wife contriver of all our Happiness!

To convince thy followers into this bleft belief; and fettle in their hearts a firm ground of hope.

Thou appear'dst to the holy women in their return from the Sepulcher; and open'dst their

eyes to know and adore thee:

Thou overtook'st in the way the two that discours'd of thee; and madest their hearts burn within them to hear thee.

Thou

Thou shew'dst thy felf on the stedfast shore, to thy weary Disciples labouring at Sea;

Labouring, alas, all night in vain; without

the bleffing of their beloved Jefus: 12

Thou shew'dst thy self, and told'st them who thou wert: in the kind-known token of a beneficial miracle:

Thorow the doors, though shut, thou swiftly passed'st; to carry peace to thy com-

fortless friends!

To encourage their fears with thy powerful presence; and secure their faith by thy charitable arguments.

How did'st thou condescend to eat before them; and invite them to touch thy impassi-

ble body!

How did'st thou sweetly provoke that incredulous servant *to thrust his hand into thy wounded side!

Actions, we know, unfit for thy glorify'd frate; but absolutely necessary for our flow belief.

How often, O my gracious Lord, in those, blessed forty days, *did thy charity cast to meet with thy Disciples!

That thou might'it teach them still fome excellent truth; and imprint still deeper thy love

in their hearts.

Discouring perpetually of the Kingdome of Heaven; and establishing means to bring us thither. and thy parting hour from this earth approached, anisy an administration and anisy an administration and anisy and administration administration and administration administration

Thou tendenty gatheredit thy children and bout thees and in their full light went it up

into Heaven:

and promising them a Comforter to supply thine ablence.

O how adorable are thy Counfels, O Lord 12 how Arrangely endearing the ways of thy

love!

Say now my foul, is not this evidence clear enough, *to answer all our darkest doubts?

is not this hope abundantly fufficient, to

fweeten all our bitterest forrows.

and ligh under the inferies of this world for a time?

into joy; and that joy none hall take from

What though our bodies be crumbled thtoduit and that duit blown about o're the face of the Earth?

Yet we undoubtedly know our Redeemer Eyes, and field appear in brightness arche talks great day

He shall appear in the midist of innumerable Angels: and with these very Eyes we shall see

him,

We shall see him in whom we have so long believed; we shall find him, whom we have so often sought.

We shall possess him whom our souls have lov'd; and be united to him for ever, who is

the only end of our being.

Glory be, &c. As it was, &c.

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Pfal. VI.

R Aise thy head, O my foul! and look up; and behold the Glory of thy Crucified Saviour.

He that was dead and lay'd in the grave,

*low enough to prove himself.Man.

Is rifen again and afcended into Heaven,

*high enough to prove himself God.

He is rifen, and made the Light his Garment; and commanded the Clouds to be the Chariot of his triumph.

The Gates of Heaven obeyed their Lord; and the everlasting doors open'd to the King

of Glory.

Enter bright King, attended with thy beauteous Angels; and the glad train of thy new deliver'd Captives.

Enter and repossess thy ancient throne; and reign eternally at the right hand of thy Father.

May every Knee bow low at thy exalted Name, and every tongue confess thy Glory.

May all created Nature adore thy Power;

2...

and the Church of thy redeem'd exult in thy

goodness.

Whom have we in Heav'n, O Lord, but thee; who expressy went'st thither to make way for thy followers?

What have we on Earth but our hope, by following thee, *to arrive at last where thou

art gone before us?

O glorious JESU, our strength, our Joy,

and the immortal life of all our fouls!

Be thou the principal Subject of our studies, and dayly Entertainment of our most serious thoughts.

Draw us, O dearest Lord, from the World and our selves, that we be not entangled with

any earthly defires.

Draw us after thee, and the odours of thy sweetness; that we may run with delight the

ways of thy commands.

Draw us up to thee on thy Throne of bliss; that we may see thy face, and rejoyce with thee for ever in thy Kingdome.

Glory be, &c. As it was, &c.

Pfal. VII.

Why should our hearts still dwell upon earth; since the treasure of our hearts is return'd to Heaven?

Since our glorify'd Jesus is ascended above; to prepare us a place in his own Kingdome?

A place of rest, and secure peace; where

we

we shall see and praise and adore him for

A place of Joy and everlasting Fruition; where we shall love, and possess, and delight in him for ever.

O happy we, and our poor fouls; if once

admitted to that blifsful Vision!

If once those heav'nly portals unfold their gates; and let us in to the Joys of our Lord.

How will our spirits be ravisht within themfelves; to resect on the fulness of their own Beatitude!

How shall we all rejoyce in one anothers felicity; but infinitely more in the infinitely greater felicity of God!

O Heaven! towards thee we lift up our languishing heads; and with stretcht-out hands

reach at thy glories.

When, O thou finisher of all our hopes! when shall we once behold that incomparable Light?

That Light which illuminates the Eyes of

Angels, and renews the youth of Saints.

That light which is thy very felf, O Lord our God! whom we shall there see face to face.

Whom we shall there know as we are known: we shall know thee in thine own clear light.

O Light shine thou perpetually in our eyes: that thy brightness may darken the false lustre of this World.

O light! thed thou thy flames in our hearts, that thy heat may confume all other defires.

That we may burn continually with the chaft love of thee; till thine own bright day

appear.

Till we be call'd from this vail of darkness, into the glorious presence of the living God.

To see him that made the Heavens and the Earth; and disposes all the Creatures in so beauteons order

To see him that first gave us our being, then govern'd us in our way, *and brought us at

length to so blest an end.

Mean while, O gracious Lord, the Crown of all thy Saints; and only expectation of thy faithful fervants!

Make as entertain our life with the comfort of this hope; and our hope with the assurance

of thy promises.

Make us still every day more perfectly understand *our own great duty, and thy infinite love:

Make us continually meditate the advancement of thy glory, and invite all the world to fing thy praises.

Praise our Lord, O you holy Angels! Praise

him O you happy Saints!

Praise him O you faithful departed in his grace? Praise him O you living who sublist by his mercy!

Praise him in the vast immensity of his Power; praise him in the admirable wisdom of his Providence.

Praise him in the blest effects of his goodness; praise him in the infiniteness of all

his Attributes:

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Be thou for ever thine one full praise, O glorious God! and, to all the felicities thou effentially possellest, may every creature say, Amen.

Glory be, &c. As it was, &c.

Ant: O how adorable are thy Counfels, O Lord! how strangely endearing the ways of thy love!

Alleluja.

Capitulum, 1 Pet. 1.

B Lessed be God, and the Father of our Lord Jesus Christ, who, according to his great mercy, has regenerated us to a lively hope; by the Resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and pure, and which cannot fade, conserved for you in the heavens.

Home Bloom on Pull

Of dull and fluggish earth; Quickly rife, lift up thy head, And fee thy Lords new birth.

Once:

Once he came, O bleffed He!

Born of a Virgin-Womb:

Now he comes (both times for thee)

Sprung from a Virgin-tomb.

Lo he rises fresh and bright, Incircled round with Stars; Which from him take all their light, And from his glorious Scars.

Still as He his progress makes
Up to his heav'n again;
Each blest Saint his musick takes,
And follows in his train.

Thus together They ascend,
Till at heav'ns gate they come;
Where the Angels all attends
To bid them welcome home.

Soonthey know again their King, Soonthey his Call obey; All the Quires come forth to fing, And Crown with mirth the Day.

Come, my foul, let us rejoyce, Let us our confort bring: Up to heav'n lets lift our voice, And with the Angels fing.

Glory, honour, pow'r and praise

As at the first beginning was, May now and ever be.

Amen.

Ant: Why feek you the living among the dead? He is rifen, He is not here: He is gloriously ascended, and the heav'ns have receiv'd him.

Alleluja, Alleluja.

Benedictus.

B Lessed be our Lord, the God of Israel; for he has visited and redeem'd his People:

And rais'd up a Kingdom of Salvation to us,

in the House of David his Servant.

As he spake by the mouth of his holy Prophets, who have been since the world began:

Salvation from our Enemies; and from the

hands of all that hate us.

To shew mercy to our Fathers; and to remember his holy Testament:

The Oath which he sware to Abraham our

Father, that he would give unto us.

That being deliver'd from the hands of our enemies, we may ferve him without fear:

In Holiness and Justice before him * all the

days of our life.

And thou Child shalt be called the Prophet of the Highest; for thou shalt go before the face of our Lord, to prepare his ways:

To

To give knowledge of falvation to his Peo-

ple; for remission of their sins.

Through the tender mercy of our God, whereby the day-fpring from on High has vifited us:

To give light to them that fit in darkness, and in the shadow of death, to direct our feet into the way of Peace.

Glory be, &c. As it was, &c.

Ant: Why feek you the living among the dead? He is rifen, He is not here: He is gloriously ascended, and the Heav'ns have receiv'd Him. Alleluja, Alleluja.

V. Our Lord is Rifen and Ascended indeed:

R. The first fruits of those that dye in his Love.

and bliow out Let us Pray.

God, who hast glorify'd our Victorious Saviour, with a visibly triumphant Resurrection from the dead, and Ascension into Heaven, where he sits at thy right hand, the Worlds supream Governour, and final Judge! Grant, we humbly befeech thee, his Triumphs and Glories may ever shine in our eyes; to make us more clearly see thorow his sufferings, and more courageously wade through our own: being assured by his Example, that if we endeavour to live and dye like him, purely for the advance of thy love in our selves and others, thou wilt raise again our bodies too, and

and conforming them to his glorious body, call us up above the Clouds, and give us possession of thy everlasting Kingdom: Through the same our Lord Jesus Christ thy Son, who, with thee and the H. Ghost, lives and reigns. One God, world without end, Amen.

COMMEMORATIONS.

For the B. Virgin,

1 Reg. 2.

Ant. And the King fate on his Throne; and a Throne was plac'd for the King's Mother, and she sate on his right hand: and the King said to her, ask on my Mother, for I will not deny thee.

ho Ask thoy all blellings for us, O Bleffed

among Women

R. Of thy womb's Bleffed Fruit, our Lord

God, who hall endowed the ever Bleffed Virgino bay with all the graces on earth, and all the glories in heaven, worthy the Mother of the Son, the Worlds great Redeemer! Grant we befeech thee, that, as we praise and magnific the Name, for so highly exalting the lowliness of the Handmaid; we may be encouraged, by the confidence of her intercession, to hope still more in thy mercy; both for pardon

don of our fins, and conduct of our lives, and joyful reception into thy everlasting King-dome.

For the Saints.

Ant. They feem, in the eyes of the foolill, dead to themselves and all the world: but they rest with God in immortal peace, and exercise towards us a far greater charity.

V. Hear thou, O Lord, their prayers for

us in heav'n;

nou

R. Who on earth have taught us to pray.

Let us pray.

O Eternal Father, whose H. Spirit, by thy blessed Apostles, has planted in the world the saving Doctrine of thy Son: and water'd it with so much sweat and blood of them and their followers, that it has o'resspread the earth, and born much fruit to heaven! Most thankfully we praise thee for the gracious Lives and Deaths of all thy Saints here, and the glorious Crowns with which they are rewarded in thy Kingdome; where, we humbly beseech thee, accept their intercession for us sinners; applying so home to our hearts their Memories and Merits, that we too, by thy grace, may in some measure live and dye like them, and be crown'd at length with the same blissful rewards.

For the Church.

Ant. Let us, in all things grow in him, who is our head, Christ: from whom the whole body, being compact and knit together by every joynt of subministration, increases to the edifying it self in charity.

V. We all are members of the same Bo-

dy.

R. Let us love, and ferve, and pray for one another.

Let us pray.

O God, who gatherest thy Flock out of all Nations, into the saving Fold of one Catholick Church; where thy providence has ordain'd Bishops and Pastors immediately to feed thy Sheep and Lambs, and one Supream Governor to secure Unity among the rest: Bless we befeech thee, *[thy fervant N. who at present fits in the known Chair of St. Peter. with all the graces necessary to that highest Office on earth. Bless all Bishops and their Clergy, with courage, and skill, and fatherly care, to edify and guard their feveral Charges. Bless all the faithful with a filial love and due obedience to their Superiors. That the clearness of truth and beauty of holiness daily increafing in thy Church, through every ones devout pursuance of their duties, all Heresies and Schisins may at length vanish among Fifting ARLEST Endow his !

Christians, and all Pagans and Jews be happily won into her facred bosom, the sole Ark of Salvation.

* Omit all within these [] during the Vacancy.

For the King.

Ant. Be subject to all in Authority: to the King, as most excellent; and to the Rulers, as sent by him for punishment of the bad and reward of the Good. Be subject, for so is the Will of God; that, by doing well, you may stop the mouths of the ignorant and malicious.

V. Be subject, not only for fear;

R. But for Conscience sake.

Let us pray.

God, by whom alone Kings reign, and all kinds and degrees of lawful Magi-firacy are fubfituted, to provide for the publick Peace, among fuch infinite varieties of humours and interests, and by restraining private injuries, to remove the impediments of true Charity, that so the whole state and each Member may be built up together, to their greatest sitness for thy heavinly Kingdom! Preserve, we humbly beseech thee, and and govern, by thy grace, our Sovereign Lord King CHARLES: Endow his Royal Person with

with Wisdom and Courage, and all qualities besitting his weighty Office: Bless him with sidelity and diligence in his Ministers; and with reverence and obedience in all his Subjects. That the sword of Justice in his hand may establish us in peace and plenty; to our freer improvement under the Disciplin of true Virtue, and the higher exalting his own Crown in the Kingdom of Eternity: through our Lord Jesus Christ thy Son, who, with, &c.

V. O Lord hear, &c.

R. And let our, &c.

V. Bless we our Lord. R. Thanks be to God.

V. May the Souls of the Faithful departed, through the mercy of God, rest in peace. R. Amen.

Pause and meditate a while, according to your devotion: Then say,

The bleffing of God Almighty, Father, Son, and H. Ghoft, descend upon us, and dwell in our hearts for ever, Amen.

Pause a while, then rise: And so ends the Morning Office.

These four Commemorations are said every Day at the end of Lauds.

evolugi rada ezobacigi da Sun

Sunday Vespers.

IN the Name of the Father, and of the Son, and of the H. Ghost, Amen.

Bleffed be the H. and undivided Trinity,

now and for ever. Amen-

Our Father. Hail Mary.

V. O God incline unto our aid.
R. O Lord make hast to help us.

V. Glory be to &c. R. As it was &c. Alleluja.

Ant. Glorious things are faid of Thee, thou
City of the King of Heav'n. Alleluja.

Pfal. VIII.

Let them, O Lord, feek other delights; who expect no felicity from thee.

Let them fill up their time with other imployments, who think thy rewards not worth their labour.

As for thy Servants, our chief content shall be, * to meditate the Glories prepar'd for us-above.

All the few years we live shall spend themfelves, * to purchase that one eternal Day.

That Day whose brightness knows no Night; nor ever fears the least Eclips.

Whose chearful brow no Cloud o'recasts; nor storm molests the passage of its rays.

But still shines on serene and clear; and fills with splendors that spacious Palace.

It

It needs not the fading lustre of our Sun; nor the borrowed filver of the Moon.

The Sun that rises there is the Lamb; and the Light that shines, the Glory of God.

O how beauteous truths are sung of thee, thou City of the King of Heav'n!

Thy Walls are raised with precious stones;

and every gate is of one rich Pearl.

Thy mansions are built with choicest Jewels; and the pavement of thy Streets is transparent Gold.

Down in the midst runs a chrystal river, perpetually flowing from the throne of God.

There all along those pleasant banks, de-

liciously grows the Tree of Life.

Healing all wounds with its balmy leaves; and making immortal all that but tast its fruit.

Thus is the holy City built; thus is the

New Jerusalem adorn'd.

O fortunate and glorious City! how free and happy are thy glad Inhabitants!

Every head wears a royal Crown; and eve-

ry hand a palm of Victory.

Every Eye ore flows with joy, and every

Tongue with Plalms of Praise.

Behold, O my Soul, the Inheritance we feek, and where can we find more Riches to invite us?

Behold the felicities to which we are call'd; and where can we meet fuch pleasures to en-

tertain us?

Away then all vain and worldly defires; be banisht for ever from molesting my peace.

Descend thou bleffed Heaven into my heart;

or rather take up my heart to thee.

Thy joys are too great to enter into me;
O make me fit to enter into them.

Make me still think on my Country above;

and there establish my eternal home.

Where I shall dwell perpetually, in the view of my God; and be fill'd for ever with the sweetness of his Presence.

Glory be, &c. As it was, &c.

Ant. Glorious things are faid of thee, thou Gity of the King of Heaven! Alleluja.

Ant. If these impersect shadows so sweetly please; how will the real substance transport our hearts!

Alleluja.

Pfal. IX.

BLest be thy gracious Wisdom, O Lord, *that so mercifully stoops to our low conceits.

Under these veils thou hid'st those glorious mysteries; too high and spiritual for our flesh

and blood.

Thou hid'ft, or rather so reveal'it thy sublime rewards *to take us with things we most admire.

Scepters and Crowns thou knowest are apt

*to win the hearts of us thy Children.

Children alas, too truely in useful knowledge: ledge: O that we were to in love and du

ty.

What is a drop of Water to the boundless Ocean, or a grain of Dust to this vast Globe? Such, O my God, and infinitely less *are

the richest Kingdoms here below.

Should we compare their most pompous Hate *to the meanest degree in the Court of Heav'n.

When thou hast fed us a while with Milk, thou invit'st our appetite to stronger meat.

Thou tell'It us of a sweet delicious life, in

the blelt fociety of Saints and Angels:

With whom we shall dwell in perpetual friendship: and be lov'd and esteem'd by them all for ever.

Thou tell'st us of a pure soul-ravishing joy;

to behold the amiable face of Jesus:

Whose gracious smiles shine round about; and fill the Heav'ns with holy gladness,

Thou tell'st us still of incomparable higher delights; harken, O my foul, and humbly a-

dore thy God:

Whose bounty has provided thee large rewards; fince they are no less than his very felf:

Himself he will clearly unveil before us;

and openly shew us that great secret.

O happy fecret, if once at last disclos'd; if once we but fee the face of our God!

What is it, glorious Lord, fo fee thy face;

but to know Thee as Thou art in thine own

bleft Being?

To know the immensity of thy self-subsiting Essence; and the infinite excellence of all thy Attributes.

To know the Power of the Eternal Father;

and the Wisdom of the Increased Son.

To know the Goodness of the H. Ghost; and the incomprehensible Glories of the undivided Trinity.

This, O my Soul, is the top of happiness; this the supreme perfection of our nature.

This, this alone is the aim of our being;

the hope and end of all our labors.

When we are come to this, we shall pre-fently rest, and our fatisfy'd desires reach no farther.

We shall be fill'd with overflowing bliss, and our utmost capacities hold no more.

But in one Act of Joy be eternally fixt; and that one act spring fresh for ever.

Glory be, &c. As it was, &c. please; how will the real substance transport our hearts! Alleluja.

Ant. Never can we fay too much of this glorious subject; never can we think enough of the felicities of Heav'n.

is it, gioriods Low

forces, if once at lall defi

Pfal. X.

A Rife, my foul, to thee these joys belong; arise and advance thy self on high.

Leave here below all earthly thoughts, and fly away with the wings of thy Spirit:

Fly to that glorious Land of Promise; and

gladly falute those heav'nly regions.

Hail happy Paradife of pure delights; thou beauteous Garden of never-fading flowers!

Hail blest Society of beatify'd Spirits; who perpetually contemplate the eternal Deity.

Hail, and for ever may your glories grow; till they rife fo high, they can grow no

more.

Hail, and among your chearfull Hymnsremember us *who dwel below in this vale of tears.

We hope one day to come up to You; and be plac'd to fing in your holy Quires.

We hope to know all things produc'd; we

hope to know that all-producing Cause.

O what a fire of love will it kindle in our hearts, when we shall see those shining mysteries!

When our great God, like a burning Mirror, shall strike his brightness on the Eyes of our Soul. C 3 O what O what excessive joy will that love produce, a love so violently desiring, and so fully fatisfy'd !

When our Capacities shall be stretch'd to the utmost, and the rich abounding Object

fill and overflow them.

O what profound repose will that joy beget, a joy so infinitely high, and so eternally fecure!

When in an amorous languishment, we shall sweetly dissolve, into that blisful union with our first beginning.

When, without losing what we are, *we.

shall become even what he is.

We shall take part in all his Joys, and share:

in the glories of all his Heav'n.

O what divine and ravishing words are: thefe! how gently they enter and delight my ear !

How they diffuse themselves over all my brain: and strongly penetrate to my very Soul !

Methinks they turn to substance as they goand I feel them Itir and work through all my powers.

Methinks they Ive as a Cordial at my hearts and fend forth Spirits to quicken and refresh

me.

ZGIDAY O

There, O my Soul, we shall rest from all our labors, which are but the way to all that There happiness.

There we shall rest from sin and forrow, and no longer be troubled with our selves or others.

There we shall rest for ever in the protection of our God, in the arms and bosom of our dearest Lord.

O Heav'n! the Eternal source of all these joys, and infinitely more, and infinitely greater.

As the Hart pants after the water-brooks,

fo let my Soul thirst after thee.

After thee let me dayly figh and mourns and with a fixt and longing Eyelook up, and fay.

When, O my God, shall I sit at that fountain head, and drink my fill of those living

ftreams?

When shall I be inebriated with that torrent of pleasures, which springs for ever from thy glorious Throne?

O that the days of my banishment were fully finisht! How is the time of my pilgrimage:

prolonged?

Why am I still detain'd in this vally of tears? still wandring up and down in this wilderness of dangers?

Come thou, fweet Jesus, my only hope; *and fure deliverer out of all my forrows:

Come thou, and here begin to dwell in my heart, and fit me for the life I shall lead here-after.

Come, O my dearest Lord, and prepare my Soul for thee, and then, when thou pleafest, take it to thy felf.

Glory be, &c. As it was, &c.

Ant. Never can we say too much of this glorious subject, never can we think enough of the felicities of Heav'n. Alleluja.

Capit. Rom. XII.

Et love be without dissimulation. Hate that which is evil, cleave to that which is good. Love brotherly charity one towards another; with honour preventing one another. In business not flothful. In spirit fervent. Serving our Lord. Rejoycing in hope. Patient in tribulation. Instant in prayer. Communicating to the necessities of the Saints. Practifing hospitality. Bless them that perfecute you: Bless and curse not. Rejoyce. with them that rejoyce; weep with them that weep, being mutually of the same mind : not, affecting high things, but condescending to meanthings. Be not wife in your own conceits. Render to none evil for evil. Be folicitous to do well, not only before God, but in the fight of all men. If it be possible, as much as is in you, live peaceably with every one. Revenge not your felves, most dearly beloved, but give place to wrath, for it is written, Vengeance is mine, I will repay, faith

Sunday Vespers.

faith our Lord. But, if thy Enemy hunger, give him meat, if he thirst, give him drink: for, doing this, thou shalt heap coals of fire on his head. Be not overcome of evil: but overcome evil with good.

Hymn III.

Where 'tis not to be found:
And not, dear Lord, look up to thee,
Where all delights abound?

Why do we feek for treasure here,
On this false barren Sand:
Where nought but empty shels appear,
And marks of Shipwrack stand?

O world, how little do thy joys
Concern a Soul, that knows
It felf not made for fuch low toys,
As thy poor hand bestows!

How cross art thou to that design
For which we had our birth!
Us, who were made in Heav'n to shine,
Thou bow'st down to thy Earth.

Nay, to thy Hell, for thither fink
All that to thee submit:
Thou strew'st some flowers on the brink,
To drown us in the Pit.

C 5

World,

World, take away thy tinfel wares,

That dazle here our Eyes:
Let us go up above the Stars,
Where all our treasure lies.

The way we know, our dearest Lord Himself is gone before:
And has ingag'd his faithful word
To open us the door.

But, O my God! reach down thy hand,
And take us up to thee:
That we about thy Throne may stand,
And all thy glories see.

All glory to the facred three, One ever-living Lord: As at the first, still may he be Belov'd, obey'd, ador'd.

Amen.

Ant. O glorious God! thy infinite Perfections cause us to admire thee; and thy bounteous promises ingage us to hope in thee: Thy incomparable beauty ravishes our hearts, and the joys thou hast prepared for us transcend all our wishes.

Alleluja.

Magnificat.

MY Soul magnifies our Lord;
And my Spirit has rejoyced in Godmy Saviour:

Because

Because he has regarded the lowlinefs of his. handmaid.

For behold from hence-forth, all Generati-

ons thall call me bleffed:

For he that is mighty has done great things. to me, and holy is his Name.

And his mercy is on them that fear him.

from Generation to Generation.

He has shewed strength in his Arm, he has feattered the proud in the imagination of their hearts.

He has depos'd the pow'rful from their feat,

and exalted them of low degree.

He has fill'd the hungry with good things,

and the rich fent empty away.

He has receiv'd Ifraet his Child, being: mindful of his mercy.

As he spake to our Fathers, to Abraham

and his feed forever.

Glory be, &c. As it was, &c.

Ant. O glorious God! thy Infinite Perfections cause us to admire Thee, and thy bounteous promises ingage us to hope in Thee: Thy incomparable beauty ravishes our hearts, and the joys Thou halt prepared for us tranfeend all our wishes, Alleluja.

V. It has not ascended into the heart of

Man.

R. What God has prepared for those that love him.

Let us pray.

God! who graciously woo'st us to our Eternal Inheritance, by describing its inexpressible glories all manner of ways which are apt to work upon our low conceits; that they may fitly infinuate themselves, and become by degrees absolute Master of our hearts! Bring them, we befeech Thee, still feafonably into our memories, and fo ftrongly settle them in our affections, that our Souls being wholly ravish'd with those great hopes, all the temptations and vanities of this world may fly unconcerningly by us: and never be able to distract our intire, and steady, and dayly strengthening desires of entring once for ever into possession of thy Kingdom, through our Lord Jesus Christ thy Son, who, with, Oc.

V. OLord hear, &c.

R. And let our, &c.

V. Bless we our Lord.

R. Thanksbe to Gcd.

V. May the Souls of the Faithful departed, through the mercy of God, rest in peace.

R. Amen.

Pause a while, to reflect on what you have said, and to renew your attention: Then begin

Complin.

Sunday Complin.

V. Our help is in the Name of our Lord, Who made heav'n and earth.

V. Convert us, O God, our Saviour!

R. And turn away thy anger from us-

V. O God incline unto our ayd.

R. O Lord make hast to help us:

V. Glory be, Oc.

R. As it was, &c. Alleluja.

Ant. All is unquiet here, till we come to Thee; and repose at last in the Kingdom of Peace.

Pfal. XI.

Ho will give me the wings of a Dove; that I may fly away and be at rest?

That I may fly away from the troubles of this life; and be at rest, dear Lord, with Thee.

Here we, alas are forc'd to figh, and bear with grief the burthen of our miseries.

Often we encounter chances that endanger

us;

us; and divert our progress in the way to Blifs.

Often we are affaulted with temptations that overcome us; and fet us back in the accounts of eternity.

How many times, O my Soul, have we plainly concluded, "that this earth affords no

real joy!

How many times have we fully agreed, that

heav'n alone is the place of happiness!

Yet do these false allurements again deceive us; and steal away our hearts to dote upon folly.

Yet do inconstant we forget our resolves;

and wretchedly neglect our true felicity.

O thou victorious Conquerour of fin and death! do thou affift us in this dangerous warfare.

O thou benign Refresher of distressed Spirits! do thou relieve us in this tedious pilgrimage

Make us still thirst and figh after Thee; the

living fountain of life-giving streams.

Make us despife all other delights; and fet

our affections entirely on thy joys.

oneter chances that endanger

: 24

Since nothing, Lord, can fatisfie our fouls but Thee; O let our fouls feek nothing but thee.

160 Glory be, Oc. As it was, Gr.

Pfal.

Pfal: XII.

Give me, O Lord, the innocence of Doves; and fill my Soul with thy mild Spirit:

Then shall I need none of their wings; fince

Heaven it felf will dwell in my heart.

'Tis on the proud thou look'st afar off; but inclin'st thine ear to the humble and meek:

Who delight in the peace of a contented mind; and limit their thoughts to their own

little Sphear:

Never intermedling with the actions of others; unless where reason and charity en-

gage 'em:

But their belov'd imployment is to fit in filence; and think on the happiness they expect hereafter.

To meditate the joys of Saints and Angels;

and blifsful Vision of the face of Jesus.

O how fecure and fweetly do they fleep; who go to bed with a quiet conscience!

Who, after a day of faithful industry, in

a course of just and pious living.

Lay down their wearied heads in peace, and

safely rest in the bosom of Providence.

If they awake, their conscience comforts them in the dark; and bids them not fear the shadow of death:

No, nor even death it felf; but confidently look up, *and long for the dawn of that eternal day. This This too my foul, should be our care; to

note and censure, and correct our selves:

Tostrive for mastery over the passions that molest us; and dismiss from our thoughts what no way concerns us.

Are not our own occasions business enough,

to fill as much time as this life deferves?

Does not the other at least deserve *every minute of leisure we can spare from this?

Let then the worldly pursue their liberties;

and fay and do as they think fit:

What's that to thee, my foul! who shalt not answer for others; unless thou some way make their faults thine own.

Thy pity may grieve, and thy charity endeavour; but, if they will not hear, follow

thou thy God.

Follow the way that leads to truth; follow

the truth that lead to life.

Follow the steps of thy beloved Jesus; who alone is the way, the truth, and the life.

Follow his holiness in what he did; follow

his patience in what he fuffer'd.

Follow him that calls thee with a thousand promises; follow him that Crowns thee with infinite rewards.

Follow thy faithful Lord, O my foul, to the end, and thou'rt fure in the end to possess him for ever.

Glory be, &c.

Z'his

As it was, Oc.

Pfal. XIII.

M Eekness, indeed, is the heav'n of this life; but the heaven of heav'ns, O Lord, is above with Thee.

Meekness may qualify our miseries here;

and make our time pass gentlier away:

But, to be fully happy, we must stay till hereafter; till thy mercy bring us to our last great end.

That glorious end, for which our fouls are made; and all things else to serve them in their

wav.

'Tis not to sport our time in pleasures*,

that Thou O Lord, haft plac'd us here.

'Tis not to gain a fair estate; that thy kindness still prolongs our days.

But to do good to our felves or others; and glorify Thee in improving thy creatures.

To increase every day our longing desires *of beholding Thee in thine own bright felf.

O glorious Lord, whose infinite sweetness *provokes and satisfies all our appetites!

May my entire affections delight in thee; above all the vain enjoyments of this world.

Above all praise and empty Honour; above all Beauty and fading Pleasure.

Above all Health and deceitful Riches; above all Power and subtlest Knowledge.

Above

Above even all thy own bounty can give; and what ever is not Thy very felf.

O may my wearied foul repose in thee; the

home and center of eternal rest!

May I forget my felf to think on thee; and fill my memory with the wonders of thy love.

That infinite love, which when my thoughts consider: not as they ought, alas, but as I amable.

The Goods or Ills of this World lofe their name; and yield not either relish or distast.

O my adored Jesus! let me love thee always; because from eternity thou hast loved me.

O let me love thee only, gracious God ! because thou alone deservit all my heart.

Always and only let me love thee, O Lord?

fince always my hope is only in thee.

Ant. All is unquiet here till we come to thee; and repose at last in the Kingdom of Peace.

Hymn IV.

Dear Jesu, when will it be, That I no more shall break with thee! When will this war of passions cease; And let my soul enjoy thy peace!

Here I repent, and fin again;
Now I revive, and now am flain: Slain

Slain with the same unhappy dart, Which, O, too often wounds my heart:

When dearest Lord, when shall I be A garden seal'd to all but thee! No more expos'd, no more undone; But live and grow to thee alone.

'Tis not, alas, on this low earth,
That fuch pure flow'rs can find a birth:
Only they spring above the skies,
Where none can live, till here he dies.

Then let me dye, that I may go And dwell where those bright Lillies grow: Where those blest plants of glory rise, And make a safer Paradise.

No dangerous Fruits no tempting Eve, No crafty Serpent, to deceive;
But we like Gods indeed shall be:
Olet me dye, that life to see.

Thus fays my fong: but does my heart
Joyn with the words, and fing its part?
Am I so thorow-wise to chuse
The Other world, and this refuse?

Why should I not? what do I find?
That fully here contents my mind?

What is this meat, & drink, & sleep; (keep? That such poor things from heav'n should

What all this Honour, or great Place, Or bag of Mony, or fair Face? What's all the World, that thus we shou'd Still long to dwell with flesh and blood?

Fear not my foul, stand to the word, Which thou hast sung to thy dear Lord: Let butthy love be firm and true; And with more heat thy wish renew.

O, may this dying life make hast; To dye into true life at last: No hope have I to live before; But then to live, and dye no more.

Great Ever-living God! to thee, In Essence One, in Person Three, May all thy works their tribute bring. And every age thy glory sing. Amen.

Capit. 1 Jo. 2:

L are in the world, nor the things that are in the world: if any one love the world, the charity of the Father is not in him. For, all that is in the world is concupifcence of the flesh, concupifcence of the eyes, and pride of life; which is not of the Father, but

but of the world: and the world passes away, and the concupiscence thereof; but he that does the will of God abides for ever.

Ant. Learn of me, fays our Lord, for I am meek and humble of heart; and you shall find

rest to your Souls.

Nunc dimittis.

Now thou dost dismiss thy Servant O Lord, *according to thy word, in peace;
Because mine eyes have seen thy Salvation,
Which thou hast prepar'd before the face of all people.

A Light to the revelation of the Gentiles,

and the glory of thy people Israel.

Glory be, &c. As it was, &c.

Ant. Learn of me, fays our Lord, for I am meek and humble of heart; and you shall find rest to your Souls.

V. Meekness indeed is the heav'n of this life.

R. But the heav'n of heav'ns is above with thee.

Let us pray.

God, whose gracious Providence has particularly ordain'd the Spirit of Meekness, to wast us safely through the turbulent Sea of this world, to our Haven of Bliss! Vouchsafe, we beseech thee, that the clear experience we every day make of our own weakness and vanity, may so dispose us for this precious

precious vertue; that our minds be never difcompos'd with passion, nor our Tongues break forth into violent expressions, but our temper be always preferv'd, let the world ftir how twill about us, calm and regular; and as becomes those, all whose Powers are possest with the joys of heav'n, and apt to feel in every thing only the fweet impulses of hope and charity, through our Lord Jesus Christ thy Son, who with, &c.

V. Y YOuchfafe us we befeech thee, O Lord, a quiet night, and an happy end, R. Amen.

V. Lord have mercy on us.

R. Christ have mercy on us.

V. Lord have mercy on us. Our Father, &c. V. And lead us not into temptation;

R. But deliver us from evil, Amen.

V. Into thy hands, O Lord, we commend our Spirits.

R. Into thy hands, O Lord, we commend our

Spirits.

V. Thou hast redeem'd us, O Lord, thou God of truth!

R. Into thy hands, O Lord, we commend our Spirits.

V. Preferve us, O Lord, as the apple of thine

R. Under the shadow of thine wings protect 115.

V. Save

V. Save us, O Lord, waking; defend us fleeping:

R. That we may watch with Christ, and rest

in peace.

V. Vouchsafe, O Lord, to keep us this night without sin.

R. Have mercy on us, O Lord, have mercy on us:

V. Lord let thy mercy be on us;

R. As our hope is in thee.

V. O Lord hear, &c.

R. And let our, &c.

Let us Pray.

Visit we beseech thee, O Lord, this habitation, and drive far away all snares of the enemy: Let thy holy Angels dwell therein to preserve us in peace, and thy blessing be upon us for ever; through our Lord JESUS Christ thy Son, who, with &c.

V. O Lord hear, &c.

R. And let our &c.

V. Bless we our Lord.

R. Thanks be to God.

V. May the Souls of the Faithful departed, through the mercy of God, rest in peace.

R. Amen.

Pause a little; then say one of the following Antiphons and Prayers, according to the time.

From Advent Sunday Morning, to Candlemas Eue

V. Our Lord give us his peace, R. And life everlasting, Amen.

B Lest Mother of our Lord! whose pray'rs display

The gates of heav'n, whose Light directs our

way

Here in these dangerous Seas; obtain sup-

plies

For those who often fall, yet strive to rise.

Thou, at whom Nature stood amaz'd, to see

The world's Creator humbly born of thee: Thou, whom the Angels did that homage pay,

All-spotless Virgin, for us sinners pray. Amen. V. Blessed, O Lord, is the womb that bare thee.

R. And the brests that gave Thee suck.

Let us pray.

God, who by the bleffed Fruit of the Virgin Mary, hast bestow'd on Mankind the rewards of eternal Salvation; grant, we beseech Thee, that we may always enjoy the benefit of her intercession, by whom thou wert pleas'd we should receive the Author

Author of our life, JESUS Christ thy Son our Lord, Amen.

May the divine Assistance remain with us

for ever, Amen.

Pause a little : then say.

The bleffing of God Almighty, Father, Son, and H. Ghost, descend upon us and dwell in our hearts for ever, Amen.

Pause a little : then rise.

So ends the whole Office of the day.

From Candlemas to Maunday Thursday.

V. Our Lord give us his peace,

R. And life everlasting, Amen.

Hail whom the Court of heav'n admires.
Thou art the Root whence our joys fpring;
The Gate that light to us didft bring.
Heav'ns brightest Saints thy grace out-shines;
Thy Glory, all the Seraphins.
Live, happy Favorite of Thy Son,
And plead our cause at his dread Throne.
Amen.

V. Vouchfafe, O holy Virgin, to accept

our praises :

R. And favour us with thy prayers, for strength against our Enemies.

Sustain we beseech Thee, O merciful God, the weakness of thy servants! that we,

who

who celebrate the memory of the bleffed Mother of our Lord, may, by the aid of her Intercession, obtain thy grace to rise from our iniquities; through the same Jesus Christ our Lord, Amen.

May the divine Affiltance, &c.

The bleffing of, Gc.

From Easter to Trinity Sunday.

V. Our Lord give us his peace, R. And life Everlasting, Amen.

R Ejoyce chast Queen of Angels, and apply All those blest Quires to sing this Victory:

He that was born of Thee, and dy'd for us, Has conquer'd Death; is rifen glorious: Sing then, and in thy Hymns this mercy crave,

That thy great Son our fouls in Judgment

fave, Amen.

V. Rejoyce and triumph, O Bleffed Virgin Mary! Alleluja.

R. For our Lord is rifen indeed. Alleluja.

Let us pray.

God, who, by the Resurrection of thy Son, our Lord Jesus Christ, hast Vouchsaf'd to make glad the hearts of the world! grant, we beseech Thee, that, by the prayers of his immaculate Virgin-Mother, we may attain the joys of eternal life; through the same Jesus Christ our Lord, Amen.

May the divine Affistance, &c.

The bleffing of, &c.

From

From Trinity Sunday to advent Sunday.

V. Our Lord give us his peace,
R. And life everlafting. Amen.

Ail Queen of Saints, Hail mercies Mother
Our life, our hope, our comfort, Hail:
To thee, deploring one another,
We poor Eve's banish'd off-spring wail.

To thee we cry, and our fad moans
Sigh out into thy tender ears:
To thee our hearts weep bitter groans,
In this doleful vale of tears.

Hear, glorious Advocate, O hear?
And towards wretched us incline
The gracious aspect of those dear
Compassionating Eyes of thine.

Soft fource of pity, mild and fweet,

O Mary, ever-Virgin-pure!

Behold us prostrate at thy feet;

And by thy pow'rful pray'rs procure,

That an unweary'd close pursuit
Of life may bring us so to dye,
We may on Jesus, thy blest Fruit,
Feast our glad Eyes eternally.
Amen.

V. Pray for us, O holy Mother of God!

R. That we may be made worthy the promifes of Christ.

D 2 Let

Let us pray.

Lmighty and ever-living God, who, by the Cooperation of the H. Ghost, vouch-fasest to prepare the Body and Soul of the glorious Virgin Mother Mary, that she might become the worthy habitation of thy Son! Grant, that, as with joy we celebrate her Memory, we may, by her pious intercession, be deliver'd from all temporal evils, and from eternal Death; through the same Jesus Christ our Lord, Amen.

V. Pray lacus, O solvatistics of God R. That warmy be made work that

May the divine Assistance, &c.
The blessing of, &c.

THE

THE

OFFICE FOR MONDAY.

MATINS.

Introduction, as page 1.

Invit. Come let's adore our God that made us.
Come, let's adore our God that made us.

Pfal. XIV.

Let us with reverence appear before him; and humble our felves in the prefence of his glory: Let us all bring forth our Pfalms of Praise; and sing with joy to our great Creator.

Come, let's adore our God that made us-

He made us, not we our felves; and freely bestow'd on us all the rest of his Creatures, to engage our hearts to love his Goodness, and admire the riches of his infinite Bounty.

D₃ Come

Come let's adore our God that made us.

Our Bodies he fram'd of the dust of the earth, and gave us a Soul after his own likeness; a Soul which all created Nature cannot fill; nor any thing below his own Immensity.

Come, let's adore our God that made us.

For himself he made us, and for his glorious Kingdome: that we might dwell with Him in perfect bliss, and sing his praises for ever.

Come, let's adore our God that made us.
Glory be, &c. As it was, &c.
Come, let's adore, &c. Gome, let's adore, &c.

Hymn. V.

What thy mild Lord commands:
Each word of his will charm thine ear;
Each word will guide thy hands.

Hark how his sweet and tender care
Complies with our weak minds:
What e're our state and temper are;
Still some fit work he finds.

And let the fad hearts pray:

Let those still ply their chearful wing;

And these their sober way.

D 4

So mounts the early chirping Lark
Still upward to the Skies:
Soft ts the Turtle in the dark,
Sighing out moans and cries.

And yet the Lark, and yet the Dove,
Both fing, though feveral parts:
And fo should we, how e're we move
With light or heavy hearts.

Or rather Both should both assay,

And their cross-notes Unite:

Both grief and joy should sing and pray;

Since both such hopes invite.

Hopes that all present forrow heal,
All present joy transcend:
Hopes to possess, and taste, and feel
Delights that never end.

All glory to the facred Three,
All honor, power and praise:
As at the first, may ever be,
Beyond the end of days.

Ant. All things lie open to the Eyes of God; all things are naked to Him with whom we speak.

Pfal. XV.

HAppy are they, O glorious Lord, who every where adore thy Presence:

Happy, who live on Earth as in the fight of the King of heaven; and every moment fay

in their heart, Our God is here:

Here in the center of our fouls, to witness all our thoughts; and judge exactly our most secret intents.

Though his Throne of state be establishe above; and the splendors of his glory shine on-

ly on the Bleffed.

Yet his unlimited Eye looks down to this lower world, and beholds all the ways of the Children of Adam.

If we go out, he marks our Steps; and, when we retire, our Closet excludes not him.

While we are alone. He minds our contrivings; and the ends we aim at in all our fludies:

When we converse with others, He observes our deportment; and the good or ill we do them, or our selves:

In our devotions He notes our carriage; and regards with what attention we recite

our pray'rs. -

All the day long He confiders how we spend our time; and our darkest night conceals not our works from him:

If we deceive our Neighbor, He spies the fraud; and hears the least whisper of a slandering tongue:

If we in secretoppress the poor, or by pri-

vate alms relieve their wants:

If in our hearts we murmur at the Rich: or

live contented with our little portion:

What e're we do, He perfectly fees us; where e're we are, he is fure to be with us.

Why, O Thou Soveraign Lord of Heav'n ! why dost Thou stoop thus low thy glorious. Eve? 2000

What canst thou find that here deserves thy fight; among the trifles of our empty

world ? by this oros

What canst Thou find, alas, that should not fear thy fight; among the follies of our vicions lives dar et usas ou asuidt IIA.

Tis not thy felf, O Lord, thou feek'ft to fatisfie; but all thy delign is for our advantage.

Thou graciously stand'st by, to see us work; that thine awful Eye may quicken our dili-

Thou art still at hand to relieve our wants ;. that fo friendly a ndarness may increase our confidence:

Thou appear'st still ready to punish our fins; that the shake of thy Rod may prevent our miferies. wrote primarimos ban estadana

DS

Sure:

Sure, O my God, thy favours must needs be sweet; fince even thy threatnings have so much mercy.

Sure we must needs be worse than blind; if

to the face of Heav'n we dare be wicked.

Henceforth, O gracious Lord! as Children freely play, * in the indulgent presence of their tender Father:

So make us still, with humble boldness, re-

And as new-pardon'd Subjects justly fear

*the angry brow of their offended Prince.

So let our oft-forgiven Souls continually tremble *to provoke the wrath of thy dread. Majesty.

O temper thus our love with reverence;

and thus allay our fear with hope.

Glory be and As it was, &c.

Ant. All things lye open to the Eyes of our God; all things are naked to him with whom we speak, and a man and the same of the eyes of our we speak.

Ant. Happy we, who have our God so near happy, if our pious lives keep us near

rhan abine nwfal Eye may geneken our mit

Heave received and so the life are not

From us; let us be always present with

Let us go up to thy Throne above; and there contemplate and admire thy glory.

Let

Let us attend on thy holy Altars; and there adore and praise thy mercy.

Every where let us feek to meet Thee; e-

very where let us delight to find Thee.

All our wants let us spread before Thee;

all our Petitions, let us offer to thee.

Thou willingly inclin's thy gracions Ear, *to the Pray'rs that come from a fervent heart.

Thou lov'st to hear us so treat of Heav'n, as if we made it our business indeed to go this

ther-

All other things we must ask with submission to thee; since we know not absolutely what's good for our selves.

But thy eternal joys we may beg without refiraint; and urge and press for thy assistance:

to gain them.

Heav'n we may wish without the check of resignation; Heav'n we may pray for without fear of importunity.

O wise and gracious Lord! what e're thou dost, thy love intends it all for the good of

thy fervants.

COL

If thou defer'st somtimes to grant our requests; 'tis only in charity to make us repeat them.

That we may feel more fensibly our own poverty, and be stronglier convinc'd of our dependence on thee.

That we may practife our hope, while we long

long expect, and increase our gratitude when we receive at last.

That we may learn this fure and happy skill, of working in our fouls the Vertues we defire.

By often renewing those very desires; till themselves become even the graces we seek.

But, O improvident we! how unwilling to pray *are most of us always, and all of us sometimes.

How do our little Offices feem long and tedious; and half an hour quite tire our Patience!

How are we flow to begin, and fwift to make an end; how heavy while they are faying, and glad when they are faid!

Yet fure no easier work, than to ask what we want; no cheaper purchase than to have

for asking:

Sure, no sweeter pleasure than to converse with God; nor greater profit than to gain his favor.

Still we have new transgressions to confess; and shall never, alas, want infirmities to lament.

Often, O dreadful Lord! when we speak to thee, we do not so much as hear our selves:

Often we pursue impertinent objects; and our careless thoughts contradict our words.

But, O thou bleffed End of all our labors, and only Center of all our wishes!

Do

Do thou reclaim our wandring fancies; and guide and fix them to attend thy fervice.

Night and Day let us call on thee; and never cease knocking at the Doors of thy Palace.

Let no delay discourage our hope; nor even refusal destroy our confidence.

But let this firm foundation still sustain us; and on this let our peace be 'stablisht for ever.

What's truly necessary thy Goodness will not deny; the rest our obedience submits to to thy Pleasure.

Glory be, &c. As it was, &c.

Ant. Happy we, who have our God so near us; happy, if our pious lives keep us near him.

Ant. You have not, because you ask not:
you ask and receive not, because you ask
amis.

Pfal. XVII.

DEliver us, O Lord, from asking of thee *what we cannot receive without danger to our felves.

Deliver us from presuming so on thy bounty, that we omit to perform our own duty.

Still to our devotion let us joyn our best endeavours; and make our earth comply with thy heaven. If we defire of thee to relieve our necessities, let us faithfully begin to labor with our hands.

And not expect a blefling from the clouds, on the idle follies of an undisciplin'd life.

If we beg grace for victory o're our paffions, let us constantly strive to resist their assaults.

Let us wifely fore fee our Particular dangers; and use the proper weapon against e-

very fin.

To obtain the gift of Chastity, we must mortify our senses; and immediately sly the least shadow of tentation.

In vain we approach thy holy Altars; if our Lives prepare not the way for our Offe-

rings.

'rs; if we open not ours to the voice of the poor.

Thou deny? It to pardon our trespasses against thee; unless we already have forgiven

our Enemies.

O the extreme benignity of our glorious God! who treats with his creatures on equal terms:

Who deals no otherwise with us miserable wretches, than we our selves commerce with

-one another.

we give our neighbors; and performs incomparably.

parably more than he promifes.

Prest down and shaken together, and runing over *into the bosoms of them that love him.

Such, O my God, is the bounty of thy Goodness, and no less the patience of thy generous hand.

Thou holdest thy blessings hovering o're our heads; still watching the time when we

are fit to receive them:

Then thou immediately fend's them down upon us; to enter our hearts, and dwell with us for ever.

Even that very temper, which thus difpofes us, *intirely depends on the favour of thy providence.

Every condition thou requireft on our part

gift.

Thy mercy alone is the fountain of allour bleffings; and, in what channel foever they flow to us, they fpring from thee.

Thou art the God of Nature and Reason;

thouart the God of Grace and Religion.

Give, gracious God, what thou art pleas'd to command; and then command what thou pleafest.

Glory be, &c. As it was, &c.

Ant. You have not, because you ask not; you ask and receive not, because you ask amiss.

Our Father, &c.

First

First Lesson.

OD, from the beginning made man, and I left him in the hand of his own counfel. He added his Commandments and Precepts; if thou wilt keep them they will preferve thee. Fire and Water he has fet before thee; stretch forth thy hand to which thou wilt. Before man is life and death; good and evil; that which he chuses shall be given him: for the Wisdom of God is great, and he is mighty in power, his eyes are towards them that fear him, and he knows every work of man. He has commanded none to do wickedly; nor given any licence to fin : but the penitent he restores to the way of justice; and those who were failing in perseverance he confirms, and appoints them the lot of truth. Turn to our Lord, and forfake thy fins : pray before his face, and lessen thy offences. Be not rash with thy mouth, nor let thy heart be halty to utter any thing before God: for God is in heav'n, and thou art on earth, therefore let thy words be few. Before prayer prepare thy foul; and be not as one that tempts God. Go not after thy concupifcences, but turn away from thine own will; if thou giv'ft to thy foul her defire, it will make thee a derision to thy enemies. A wife man will fear in every thing; and in the occasion of fin will take heed of being negligent. He that loves danger shall perightherein; and he that despises small things. Chall Tirf.

shall fall by little and little. Better is he that has less knowledge, and fears, than he that abounds in understanding, and transgresses

the Law of the Highest.

R. My foul, what canst thou wish for more? behold thy gracious Lord offers thee to chuse what thou wilt, and promises to give thee what thou chusest. *O infinite Goodness! 'Tisthy self alone I chuse: Thou art my only happiness for ever. I see my portion hereafter depends on my choice here; but my choice, O Lord; depends on thee: guide me with thy holy grace, that I withdraw my affections from all vain and perishable creatures, and fix them intirely on the enjoyment of thee, my Lord, and my God, and my Eternal Felicity. *O infinite Goodness! 'zis thy felf----

Second Lesson.

The beginning of wisdom is the true defire of discipline; and the care of discipline is love; and love is the keeping of her
Laws; and the keeping of her Laws is the accomplishment of incorruption, and incorruption make us next to God: therefore the defire of wisdom leads us to an everlasting
Kingdom. If then you be delighted with
Thrones and Scepters, seek wisdom that you
may Reign for ever. Into a malicious soul
wisdom will not enter, nor dwell in a body
subject to sins: for the H. Spirit will sly from
him

him that dissembles, and withdraw himself from thoughts that are without understanding, and be chased away when iniquity comes The Spirit of wisdom is gentle, and will not deliver the Carfer from his own lips: for God is witness of his reins, and fearcher of his heart, and hearer of his tongue, therefore he that speaks unjust things cannot be hidden, nor shall the chastising vengeance forbear him. If thou shalt call for wisdom, and incline thy heart to prudence; if thou shalt feek her as money, and dig her up as treasure: then shalt thou understand the fear of our Lord, and find the knowledge of God. For our Lord gives wisdom, and from his mouth is prudence and knowledge.

R. Send down, O thou God of our Fathers, and Lord of mercy! fend down thy Wisdom from the holy heav'n, and from the feat of thy greatness: to be in us, and labor with us, and teach us what is acceptable to thee, *That we may know our end, and wifely chuse our way; and order all our actions to our true felicity. Our thoughts are fearful and our prudences uncertain; we scarce conjecture the things that are on earth, and find with pains the things that are in sight: Give us O Lord the wisdom that assists at thy Throne, and reject us not from among thy

Children. *That we may----

Third Lesson.

He Spirit of those that fear God shall live. I and at his fight shall be blessed: for their hope is in him that faves them, and the eyes of God are on them that love him. He that fears our Lord shall tremble at nothing, because he is his hope: He raises up the soul, and illuminates the eyes, and gives life and health and bleffing. Our Lord is only theirs who expect him in the way of truth and justice: the Highest allows not the gifts of the wicked, nor regards the oblations of the unjust; nor pardons their offences for the multitude of their facrifices. By mercy and faith fins are purged; and by the fear of our Lord every one declines from evil, Despise not a man that turnshimfelf from fin, nor upbraid him therewith: remember we are all in state to be blam'd. Forgive thy neighbor that hurts thee; and when thou pray'ft, thy fins shall be forgiven thee. One man referves anger against another, and does he seek pardon of God? he has not mercy on a man like himfelf, and does he intreat for his own fins ? Remember the last things, and cease to be arenmity: remember the fear of God; and be not angry with thy neighbor. Hast thou sinn'd? do so no more, but withall pray that thy former fins may be forgiven thee. Fly from fin as from the face of a serpent: if thou approach, it will bite thee; the teeth thereof are as the teeth of Lyons, killing the Souls of Men. He that is washt from the dead, and touches him again; what does his washing profit him? so a man that fasts from his Sins, and does the same again; what avails it to have humbled himself? who will hear his

Prayer?

R. Deliver us, O Lord, from relapfing into the fins we have repented; the fins we fo often have promifed to amend: Deliver us from all malice and enmity with our Neighbors; and from oppressing the poor, who have none to defend them. *Then may we confidently expect thy protection; if we serve thee, and love one another. Thou art our strength, O Lord, whom shall we fear? Thou art our Salvation, of what shall we be afraid? nothing can hurt us, but our own vicious desires; nothing can endanger us, but disobedience to our God, *Then may we----

Pause a while to reflect, and renew attention; then begin Lauds.

Or, if Matins alone be said, end as follows.

Ant. Consider well your steps, O ye children of men! behold who regards you: walk sincerely, and walk considently; for his Rod and staff are ever at hand to comfort you.

V. Fear

V. Fear not, Oye of little Faith! He is here.

R. Presume not. O ye much inclin'd to folly! He is here.

Let us pray.

God, who art ever present to all that thou hast made, still watching to improve us, as we grow sit for greater bounty! Keep, we humbly beseech thee, our Eys continually six'd on thine over us; at once awfully checking our Inclination to folly, and tenderly encouraging our pursuit of true Good: Make us always feel our selves under thy sure protection in our dangers, and within free reach of thy gracious ear for whatever real Good we faithfully ask, and use our just endeavours, according to thy Discipline, to attain; through our Lord Jesus Christ thy Son, who, with, &c.

Then Commemorations, &c. to the end, as at Sunday Lauds, pag. 29.

Monday Lauds.

If Lauds alone be said, begin with the Introduction and Invitatory, all the week days, as at Matins, p. 63, else only,

O God incline, &c.

Ant. Bless we our Lord, O my Soul;
and all that is within me praise his holy
Name.

Pfal.

of are as the teeth of Lyons, killing the Souls of Men. He that is washt from the dead, and touches him again; what does his washing profit him? so a man that fasts from his Sins, and does the same again; what avails it to have humbled himself? who will hear his

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Ogod incline, &c.

Ant. Bless we our Lord, Omy Soul;
and all that is within me praise his holy
Name.

Pfal. XVIII.

Ome, let us fing the praises of our God; and joyfully recite his divine Perfections.

His Being is of himself alone; and his e-

ternal Essence knows no dependence.

His knowledge fathoms the extent of all things; and his Power commands them as he pleases.

His Goodness is supreamly infinite; and all his glorious Attributes transcendently

adorable.

Come let us fing the praises of our God; and joyfully recite his divine perfections.

He is the Source of all felicity; eternally full of his own unchangeable Bliss.

Before time began, He was; and when the Sun must lose its light, his day will remain the same for ever.

The heav'n of heav'ns is the Palace of his Glory, and all created nature the subject of

his Dominion.

In his presence the brightest Seraphins cover their faces; and all the blessed Spirits bow down their heads to his foot-stool.

Come, let us fing aloud the Prerogatives of our God; and fretch our utmost thoughts

to exalt his Greatness.

But, O most glorious and dreadful Deity; how dare we wretches undertake thy praise!

How

How dare our fin-polluted lips pronounce thy name, or where shall we seek expressions fit for thee?

All we can fay is nothing to thy unspeakable Excellencies; all we can think, but a faint shadow of thy unconceivable Beauties:

Even the voice of Angels is too low to reach thy Worth; and their highest strains fall infinitely short of thee.

Only in this shall thy fervants rejoyce;

and all the Powers of our fouls be glad.

That thy felf alone art thine own full praise;

Be to thy felf thine own glory.

Live our great God, eternally incompast *with the beams of thine own inaccessible light:

Live our ador'd Creator, and reign for ever *on the Throne of thine own immortal

Kingdom.

Glory be, &c. As it was, &c.

Pfal. XIX.

Too glorious art thou O Lord, in Thy felf; and thy direct ray shines too bright for our eyes.

Yet may we venture to praise thee in thy works, and contemplate thee, at least, resect-

ed from thy creatures:

In them we may fafely behold our mighty Maker; and freely admire the Magnificence of our God.

Heav'n

Heav'n and earth are full of his Greatness; heav'n and earth were created by his Power:

From him all the Hosts of Angels receiv'd their being; from him they have the honour to assist in his presence:

He kindled warmth and brightness in the Sun; and beauteously garnisht the Firma-

ment with Stars,

He spread the Ayr, and stor'd it with flocks of birds; He gather'd the Waters, and replenisht them with shoals of fishes:

He establisht the Earth on a firm foundation, and richly adorn'd it with innumera-

ble varieties.

Every Element is fill'd with his bleffings; and all the world with his liberal Miracles:

He spake the word, and they were made; he commands, and they are still preserv'd:

He governs their motions in perfect order,

and distributes to each its proper Office.

Contriving the whole into one vast Machin; a spacious Theater of his own unlimited Greatness.

O glorious Architect of universal nature; who disposest all things in number, weight,

and measure!

How does thy wisdom engage us to admire thee, How does thy Goodness oblige us to love Thee!

Not for themselves alone, O gracious God!

did thy hand produce those happy Spirits:

But to receive in charge thy little Flock; and fafe conduct them to the folds of Blifs.

Not for themselves at all, O bounteous Lord! were the rest of this huge Creation fram'd.

But to fultain our lives in the way; and

carry us on to our eternal home.

O may our fouls first praise thee for themfelves; and imploy their whole powers to improve in thy service:

May we praise thee, O Lord, for all thy glfts; but infinitly above all, still value the

Giver.

May every bleffing be a motive of gratitude; and every creature a step of approach towards thee.

So shall we faithfully observe their end;

and happyily arrive at ours :

Using them only to entertain us here; till our fouls be prepar'd for the life of heav'n:

Till they become full ripe for thee; and then fly away to thy holy presence.

Glory be, &c. As it was; %c. I

All this thou didle, O clorious God's the

How admirable is thy Name, O Lord, over all the earth! how wife and gracious the counsels of thy Providence!

After thou had'st thus prepar'd the world; as a house ready furnisht for man to inhabit:

Thy mighty hand fram'd our bodies of the dust; and built them in a shape of use and

beauty.

Thou didst breath into us the spirit of Life; and fit us with faculties proportion'd to our end.

Thou gav'st us a foul to govern our bodies;

and reason to command in our soul.

Thou reveal'dit to us a Law for the improvement of our reason; and enabledit us by thy grace to observe that Law.

Thou mad'it us Lords over all thy creatures; but little inferior to thy glorious

Angels.

Thou compelled t whole Nature to ferve us without reward; and invited t us to love Thee for our own happiness.

Thou design'dit us an age of pure delights

* in that sweet and fruitful Garden :

Where, having led a long and pleasant life; thou promiseds to transplant us to thine own Paradise.

All this thou didft, O glorious God; the

full Possessor of universal blis!

Not for any need thou hadst of us; or the least advantage thou could'st derive from our being:

All this theu didit, O infinite Goodness; the tiberal bellower of what ere we poffes:

Not for any merit, alas, of ours; or the least motive we could offer to induce thee:

But for thine own excellive Charity; and the meer inclination of thine own rich Nature:

That empty we might receive of thy fulness; and be partakers of thy overflowing bounty.

So sheds the generous Sun his beams; and

freely scatters them on every side.

Guilding all the world with his beauteous light; and kindly cherishing it with his fruitful heat.

And so dost thou, and infinitely more; O

thou God of infinite more perfections!

So we confels thou dost to us; but we,

what return have we made to thee?

Have we confider'd well the end of our being, and faithfully comply'd with thy purpose to save us?

Ah wretched we! we neglect thy holy rules; and govern our actions by chance and hu-

mour.

e

re

ts

vin.

he

he

ur

All

We quite forget our God that made us; and fill our heads with thoughts that undo us.

Pardon, O gracious Lord, our past ingratitude; and mercifully direct our time to come

E 2 : Teach

Teach every passage of our yet remaining life, to express an acknowledgment fit for thy mercies.

O make our fenses subject to our reason, and our reason entirely obedient to thee:

O make the whole Creation conspire to thy honour; and all that depend on thee joyn together in thy praise.

This is the only praise thou expectest from as; and the whole honour thou requirest of

thy Creatures.

That, by observing the orders thou appointest here, in this lower region of motion

and change.

We may all grow up to be happy hereafter; in that state of permanency and eternal seeft.

Glory be, &c. As it was, &c.

Ant. Bless our Lord, O my Soul; and all
that is within me praise his holy Name.

Capit. 4. Apoc.

Orthy art thou O Lord our God, to receive glory, and honor, and power: because thou hast created all things, and for thy will they are, and were created.

Hymn. VI.

Ark, my foul, how every thing
Strives to ferve our bounteons King:
Each

Each a double tribute pays; , sag of od v. Sings its part, and then opeys.

Nature's chief and sweetest Quire Him with chearful notes admire: Chanting every day their Lauds. While the grove their fong applauds.

Though their voices lower be, Streams too have their melody: Night and day they warbling run; Never pause, but still fing on.

All the flow'rs that guild the fpring, Hither their still-musick bring: If heav'n bless them, thankful they Smell more fweet, and look more gay-

Only we can fcarce afford This short Office to our Lord: We on whom his bounty flows, All things gives, and nothing ows.

Wake for shame my sluggish heart; Wake and gladly fing thy part: Learn of birds, and springs, and flow'rs, How to use thy nobler pow'rs.

Call whole nature to thy aid; Since 'twas He whole nature made

Ours

Joyn in one Eternal Song, Who to one God all belong.

Live for ever, glorious Lord!
Live by all thy works ador'd:
One in three, and three in One,
Thrice we bow to thee alone.

Amen

Ant. The boundless Ocean of being could not contain his streams; but overslow'd upon pure nothing, and behold a beauteous world appear'd: Heaven and Earth and all therein, from the highest Angel to the least grain of dust; all together the most perfect participation of his Essence.

V. He spake the word, and they were

made:

R. He but commanded, and they were cre-

ated.

nyel

Almighty Lord, the only wife and good Creator of the Universe; who mad'st all corporeal nature for the use of Man, and Man for his own felicity! Enlarge our souls, we beseech thee, humbly to admire and adore thy infinite sulfness of being in thy self, and thy immense siberality of it to us; and mercifully carry on the whole Creation to its end: vouchsasing so to order all thy creatures a bout us, by thy grace, that they may attain their persection in duly serving us, and we

ours

ours in eternally injoying thee; through our Lord Jesus Christ thy Son, who; with, &c.

Commemorations, &c. as pag. 29.

Monday Vefpers.

Am. To know thee, O Lord, is the highest learning, & to see thy face, the only happinels.

When we have IXX . eval ou hell W

Let us now confider, O Lord our God; let us thankfully remember what thou art to us.

Thou art the great Beginning of our Nature, and glorious end of our Actions.

Thou are the overflowing Source from whence we fpring; and the immense Ocean

into which we tend.

Thou art the free Beltower of all we posfels; and faithful promifer of all we hope.

Thou art the strong sustainer of our lives; and ready deliverer from all our enemies.

Thou art the merciful Scourger of our fins; and bounteous Rewarder of our obedience.

Thou art the fafe Conducter of our pilgrimage; and the eternal rest of our wearied souls.

Such words, alas, our narrowness is confirming to use, when we endeavour to speak thy bounties.

Widera little can our thoughts extend : yet infinitely

infinitely less than the least of thy mercies.

Tell us thy felf; one word of thine expresses more *, than all the eloquence of Men and Angels.

Tell us thy felf, O thou mild instructer of

the ignorant! what thou art to us.

Say to our Souls, thou art our Salvation;

but fay it so that we may hear thee.

Gladly will we run after the found of that voice; and hope by following it to find out thee.

When we have found thee once, O thou joy of our hearts! *never let us lose thy fight again.

Never let us turn our eyes from thee; but

steadily fix them on thy glorious face.

Suffer us not to go, till thou hast given us thy blessing; and then may thy blessing bind us faster to thee.

Glory be, &c. As it was, &c.

Ant. To know thee, O Lord, is the highest learning; and to see thy face the only happiness.

Ant. To know our felves is the truest wisdom; and to see our own poverty, the safest

Thou art the fale Conductor of our reshir

infinitely

Pfal. XXII.

L us humbly remember, what we are to

We

We who, alas, are nothing in our felves;

what can we be to thy Immensity?

Thou who art all things in thine own rich felf; what can't thou receive from our poverty?

This only we are to thee, O great Creator!

the unthankful object of all thy bounties.

This only we are to thee, O dear redeemer! the unworthy cause of all thy sufferings.

Guilty we committed the crime; and thou with thine innocency undertook if the punishment.

We went a stray from the path of life; and thy mercy came down from heav'n tofeek us-

To seek us in the wilderness where we had lost our selves; and bring us home to the dif-

ciplin of thy love.

Lord, what are we, that thou should'lt thusregard *fuch poor and vile and inconsiderable wretches!

What can our good will avail thy Blifs, that with fo many charms thou woo'st us to love thee!

What can our malice prejudice thy content, that thou threatnest so violently if we love thee not!

Is there, O my God, not felicity enough

*in the fweetness alone of loving thee?

Is there perhaps not mifery enough *in living depriv'd of thy blifsful love?

E.S.

Yes,

Yes, yes, dear Lord, and that thou know's, and that's the only cause *which mov'd thy goodness to court our affection.

Thou know it we elfe would caft away our felves; by doating on the follies of this deceir-

ful world.

Thou know's the danger of our wilful nature; and therefore triv's, by greatest fears and greatest hopes,

And all the wifelt arts of love and bounty, to draw us to thy felf and endow us with thy

Kingdom.

Unhappy we! whose frowardness required for trange proceeding, *to force upon us our own Salvation.

Happy we! whose wants have met so kind a hand, that needed but our emptiness to en-

gage him to fill us.

Happy yet more, that our Lord, who thus favours us now *, will, at last, even give us himself

Glory be, &c. As it was, &c.

dom; and to fee our own Poverty, the fafest riches.

Am. Vanity of Vanities, all is Vanity; but the love of God, and hope to enjoy him.

Pfal. XXIII.

Ord, without thee, what's all the world to us, *but a flying dream of bune Vanities?

It promises indeed a Paradife of blifs; but

Thine are the joys that thine fixt asthe lars;

and make the only folid heav'n.

felves, but the wretched causes of our own

We, till thou gav'lt us being, were purely nothing; more remov'd from happiness, than the milerablest of the creatures.

Now thou half made us, we wholly depend on thee, and perish immediately if thou for-

fake us.9

Essence; brim-ful of thy own eternal felicity

Without us, thy Royal Throne stands firm for ever; and all the Powers of heav nobey

thy pleafures

Pitys O gracious Lord, our imperfect na ture, whose every circumstance is so contrasty to thine.

Thou dwel'st above in the Mansions of Glo-

ry; and we below in houses of clay.

Thou art Immortal, and thy day out-lives all time; we every moment go down-wards to our grave.

Thou art Immense, and thy presence fills the heavens: but the greatest of us, alas, how

little are we!

Two yards of air contain us while we live; and a few spans of earth suffice us at our death.

When, O my God, shall these distances meet together? when will these extremities

embrace each other?

We know they once were miraculously joyn'd *, in the facred Person of thy eternal Son.

When the King of heav'n floopt down to earth; and grafted into his own Person the na-

ture of man.

We hope they once again shall be happily united*, in our blissful vision of thy glorious felf:

When the children of the earth shall be exalted to heav'n; and made partakers of thy

divine nature.

KOIL.

But are there no means for us here below? O thou infinitely high and glorious God!

Is there no way to approach towards thee; and diminish, at least, this uncomfortable diftance?

None but the way of holy Love: which.

none can attain but by thy free gift.

Nor-

Nor must we sinners dare to ask thou should'st love us, being infinitely unworthy to be call'd thy servants.

Rather let us humbly beg the grace we may love thee; who art so many ways worthy of

more than our hearts.

And yet, O dearest Lord, unless thou first love us, & sweetly draw us by thy gentle hand:

Never shall we be so happy as to love thee;

nor ever happy unless we love thee.

O bounteous God! to all thy favors add this one, of making us esteem thee above them all.

Be thou to us our God and all things; and make us nothing in our own eyes.

Be thou our whole everlasting delight; and

let nothing else be any thing to us :

Glory be, &c. As it was, &c.

Ant. Vanity of Vanities, all is Vanity; but the love of God, and hope to enjoy him.

Capit. Ephef. 6.

Children obey your Parents, in our Lord, for this is just: and you Fathers, provoke not your Children to anger; but bring them up in disciplin and the fear of our Lord. Servants be obedient to your Masters according to the slesh; with fearand trembling in the simplicity of your hearts, as to Christ: not serving to the eye as it were pleasing men, but as

oris

the fervants of Christ, doing the will of God from the heart; knowing that whatever good any one shall do, that shall he receive of our Lord, whether he be bond or free. And you Masters, do the samethings to them, for bearing threatnings; knowing that both their Lord and yours is in heaven, and with Him is no acceptance of Persons.

Hymn VII.

Cord! who stiall dwell above with Thee,
There on thy holy Hill?
Who shall those glorious Prospects see,
That Heav'n with gladness fill?

Those happy Souls that prize that life,
Above the bravest here:
Whose greatest hope, whose eag'rest strife.
Is once to settle there.

They use this World, but value That,
That they supremely love:
They travel through this present state:
But place their home above:

Lord! who are they that thus chuse Thee, go But those Thou suffed didst chuse? To whom Thou gavist thy grace most free, a Thy grace not to resule the suffer of the grace not of garden and the suffer of the grace and of garden garden grace and of garden garden

We

We for our felves can nothing do. But all on Thee depend Thine is the work and wages took Thine both the way and end.

O make us still our work attend; And we'll not doubt our pay: We will not fear a bleffed end. If thou but guide our way.

Glory to These O bounteens Lord! Who giv'ft to all things breath: Glory to Thee, Eternal Word! Who fav'ft us by thy death:

Glory, O bleffed Spirit, to Thee, Who fill'st our hearts with Love: Glory to all the Mystick Three, Who reign one God above.

Ant. He that fram'd the heart of man delign'd it for himself; and bequeath dit unquietness; till possest of its Maker

V. Vanity of Vanities, all is Vanity: R. But to love our God, & attend his fervice.

Letous prays

God, who alone art all in all things to us; and to whom we are nothing but wretched objects of thy Bounty; which the more it flows upon us, the more we truly feel

Martin A

our own pure emptiness and want of it! Encrease, we humbly beseech thee, this happy fense in thy servants, by the experience we every day have, how unsatisfactory this world is; and grant that, finding it ordain'd by Thee to breed and widen, not fill our capacity; we may make this only use of all thy Creatures here, to raise and heighten our desires of thy infinite self in Eternity; through our Lord JESUS Christ thy Son, who, with &c.

V. O Lord hear &c.—As at Sunday Vef-

pers, page 46.

Monday Complin.

V. Our help is in &c.—As page 47.

Ant. All thy ways, O Lord, are mercy and wisdom; and all thy counsels tend to our Happiness.

Pfal. XXIV.

MYGod, in every thing I see thy hand; in every passage thy gracious Providence.

Thou wifely govern'st the house thou hast built; and preventest with thy mercies all our wants.

Thou callft us up in the early morning; & giveft us light by the beams of thy Sun:

To labour every one in their proper Office; and fill the little place appointed them in the World

Thou provid'st a rest for our weary Evening;

and fayour'st our sleep with a shady darkness: To refresh our bodies in the peace of Night;

and fave the wast of our decaying Spirits.

Again thou awak'ft our drowfy Eves; and bid'st us return to our daily task.

Thus has thy wisdom mixt our life; and beauteously interwoven it of rest and work:

Whose mutual changes sweeten each other, and both prepare us for our greatest Duty;

Of finishing here the work of our Salvation, to relt hereafter in thy holy peace.

Glory be. &c. As it was. &c.

Pfal. XXV.

Ord how thy bounty gives us all things elfe, * with a large and open hand !

Our Fields at once are cover'd with Corn; and our Trees bow under the weight of their

At once thou fill frour Magazines with plenty; and fend'ft us whole show'rs of other bleffings.

Only our time thou distill'st by drops; &

never giv'ft us two moments at once:

But tak'ft away one when thou lendest another: to teach us the price of fo rich a Jewel:

That we may learn to value every hour ; & not childifuly spend them on empty trifles:

Much less maliciously murther whole days;

in pursuing a course of fin and shame.

Lord, as Thou thus hast taught our Ignorance; fo let thy grace enable our weakness,

Wifely to manage the time thou giv'll us, and still press on to new degrees of improvement:

That, with our few but well-fpent years, we may purchase to our felvs a blest Eternity.

Glory be, &c.

As it was.

Pfal. XXVI.

I was thy mercy too, O gracious Lord, to dispence by parcels our portion of time:

That the fucceeding day may learn to grow wife: and correct its faults by experience of the past.

Elfe, were our Being all at once; as it shall

be in the next Eternal Life of the

Our fins would have here no power to be repented; and then, alas, how desperate were we! quite same and the north and also A

We, who are born in the way to mifery; and, unless we change, can never be happy

We, who to often wilfully go aftray; and,

unless we return, must perish for ever.

O Thou, in whose indulgent hands * are

both our Time and our Eternity!

Whose Providence gives every minute of our life; and governs the fatal period of our death!

O make us every Evening, still provide *to

Make us fill ballance our accounts for Hea-

Heav'n; and strive to increase our Treasures with Thee.

That, if we rise no more to our acquaintance here; we may joyfully waken among thy blessed Angels:

There to unite our Hymns with theirs; and

joyn all together in one full Quire.

Glory be, &c. As it was &c.

Ant. All thy ways, O Lord, are mercy and wisdome; and all thy Counsels tend to our Happiness.

Hymn VIII.

Now its glass no more shall run, Its Sun no longer shine.

True, alas! the day is gone;
O were it only fo:
Is't not lost as well as done?
Cast up thy counts and know.

Are we so much nearer Heav?n,
As to the Grave we bow?
Has our sorrow made all ev?n,
And clear'd the debts we ow?

From what vice have we refrain'd'
To break the course of sin?

What

What new vertue have we gain'd, To make us rich within?

Time is well bestow'd on those,

Who well their time bestow:

Whose main concernstill forward goes;

Whose hopes still riper grow.

Who, when e're the clocks proclaim.

Another hour is past,

Have an Art to set their aim

And thoughts upon their Last:

That their last and happiest hour,
Which brings them to their home;
Where they sing and bless the Pow'r,
By which they thither come.

O my God, of life and death
The ever-living King!
Since thou giv'st to all their breath,
May all thy glory sing.

Glory, honour, pow'r and praise

To the mysterious three:

As at first beginning was,

May now, and ever be.

clear'd the debts we ow

Amen.

From what rice have we refrain'd To break the course of fin?

Capit. Ephel. 4.

BE angry and fin not; let not the Sun go down upon your wrath; and contristate not the H. Spirit of God, in which you are seal'd to the day of redemption. Let all bitterness, and anger, and indignation, and clamor, and blasphemy, with all malice, be taken away from you: be gentle one to another, and merciful; pardoning one another, as God also in Christ has pardoned you

Ant. Happily ends that day, whose evils end with it, cancel'd by just contrition; happily begins that night, which is introduc'd with aspiration to our Eternal Rest.

V. The day is thine, and the night is thine.

R. Lord, may thy grace, through both, breed us up also thine.

Let us pray.

God! whose gracious providence vouchfases us a frequent Monitor of our own and the Worlds last end, by burying every day in the filent grave of night! Sweeten, we humbly beseech Thee, and render familiar to our expectation Those terrible periods of time, by our constant due use of this, to even our accounts with Thee, and sit our selves for sleep with a devout Composure of our souls to the Eternal rest; and grant that our yielding so often and so easily at the summons of our drowsy humors, to suspend for some hours all operations of the whole man, may teach our souls to resect themselves into a more reasonable willingness, when ever thou callest, to leave our bodies in the bed of dust, and pass into the state of their own perfect and everwaking activity and bliss, heightn'd by sure hopes of a compleatly glorifying Resurrection; through our Lord Jesus Christ thy Son, who, with, &c.

Vouchsafe us we, &c. As page 56. to the end.

legitts offer ou entities tid

Lord, may the erece, through both,

Cod! whose practions provided a vonchfafer us a trephent shounce of our own and the Westlds laft end, by burying

nisk prijeds of time, by our contant due

everywedly in the filent grave of night!

2 Hills, its humbly belows These and sender keembareno our experiencia, I jobs ter-

THE

OFFICE FOR TUESDAY.

MATINS.

Introduction, as page 1.

Invit. Come let's adore our God that preferves us.

Come let's adore our God that preserves us.

Pfal. X.XVII

Rom thee, O Lord, we derive our being; and from the same Goodness our Continuance to be: if thou withdraw'st thy hand but a moment, we instantly return to our first nothing.

Come,let's adore our God that preferves us.

From all our enemies his Providence defends us; and covers our head in the day of danger: he fends in his grace to relieve our weakness; and disappoints the tentations that threaten to undo us. Come, Come, let's adore our God that preserves us.

Here his Almighty Power sustains our life, and mercifully allows us space to repent: that, by well employing the time he lends us, we may wisely provide for our own Eternity.

Come, let's adore our God that preserves us.

He still repeats his Blessings to us; and shall we neglect our duty to him? he freely bestows on us all our day; and shall we not spend half an hour in his service?

Come, let's adore our God that preserves us.

Glory be, &c. As it was, &c.

Come, let's adore, &c. Come, let's adore, &c.

Hymn IX.

Ome let's adore the gracious hand,
That brought us to this Light:
That gave his Angels strict Command
To be our Guard this night.

When we laid down our weary head,
And sleep feal'd up our eye:
They stood and watcht about our bed,
To let no harm come nigh.

Now we are up, they still go on,
And guide us through the day:
They never leave their Charge alone;
What e're besets our way.

And, O my Soul, how many snares
Ly spred before our feet!
In all our joys, in all our cares,
Some danger still we meet.

Sometimes the fin does us o'retake, and on our weakness win:

Sometime our selves, our ruin make;

And we o'retake the fin.

O fave us, Lord, from all those darts, That seek our Souls to slay: Save us from us, and our false hearts; Lest we our felves betray.

Save us, O Lord; to Thee we cry, From whom all bleffings fpring: We on thy grace alone rely; Alone thy glory fing.

Glory to Thee, Eternal Lord;
Thrice bleffed Three in One!
Thy name at all times be ador'd,
Till time it felf be done,

Amen.

Am. If we receive all we have of God, why do we boast as if we had it of our selves?

vels vel a your after aw godl v

Pfal. XXVIII.

Not unto us, O Lord, not unto us; but to thine one bleft Name give all the glory.

When we have apply'd our utmost cares, and us'd all the diligence that lies in our

power:

What can we do, but look up to Thee; and second our endeavours with prayers for

thy bleffing?

When we have implor'd thy gracious mercy; and offer'd thee our dearest Sacrifice to obtain it.

What can we do, but fubmit our hopes; and expect the issue from thy free Good-ness?

We know, and Thou thy felf has taught us; unless Thou defend'st the City, the Guard watches in vain

We know, and our own experience tells us; unless thou reach forth thy hand, we are presently in danger of finking.

Every moment of our day subsists by Thee; and every step we take moves by thy strength.

Even the line we now repeat, must beg its breath of Thee; and stop if thou deny'st it.

If thou deny'st, who can compell thy Will; or call in question thy Decrees?

Are

Are we not all thy Creatures, O gracious God! and as helpless Children, hanging at the brest of thy Providence?

Are we not all as clay in thy hands; to frame us into vessels of what use thou pleases?

Behold we confess, O Lord, in Thee we live; in Thee we move, and have our Being.

All our sufficiency proceeds from Thee; and all our success depends on thy favour.

Others may tell us the way we should go; but thou alone canst enable us to walk.

Others may tell us the way; but even they

must first be taught by Thee.

They must be moved by Thee to act that charity; and so all at last is resolved into Thee.

Should we presume, O Lord, to divide thy grace; and proudly challenge any share to our selvs:

Thy mighty truth stands up against us; and our own infirmities plainly confute us.

Should'it thou feverely examine our hearts; and ask who works all their actions in them.

Sure we must needs bow down our heads;

and from our low dust humbly say,

Nothing are we, O Lord, but what thou hast made us; nothing have we, but what thou hast given us,

Only our fins are entirely our own; which

O may thy grace extinguish for ever.

Y

re

O may all felf-prefumption dy in us and our whole confidence live only in thee.

May even our frailties make us more strong; and our being nothing teach us to be humble.

So shall thy power, O God, be magnify'd in our weakness; and thy mercy triumph in relief of our misery.

Glory be, &c. As it was, &c.

Ant. If we receive all we have of God; why do we boast as if we had it of our selvs?

Ant. God is my Saviour, whom shall I fear? God is my Protector, of what shall I be afraid?

Pfal. XXIX.

Thus we depend, and happy we in this dependence, did we but know our own true interest.

We and our whole Concerns are deposited with God; and where can we find a better

hand to enfure them?

Is he not wife enough to chuse safely for us, who disposes all nature in such admirable order?

Has he not power to go thorow with his purpose, who commands the wills of men and Angels?

Wants

Wants he perhaps an inclination to fayour us, who defires our felicity more than our own hearts?

He feeds the Fowls of the air, and cloaths

the lillies of the field.

Without his providence not a sparrow falls to the ground; and shall we mistrust his care to his children?

linder his government we have liv'd all this while; and can we now fuspect He'l

forfake us?

He has shewn his bounty in extraordinary graces, and will he deny us his lesser bles-

He has freely bestowed on us his dearest. Son: how shall He not with Him give all

things else?

All that are truely useful to carry us on our way, and bring us at length to his eternal rest.

If our necessities be the effects of our folly, we must not presume he'l maintain us in our

fins.

Rather we should strive to moderate our appetites; and correct the vices that have bred these miseries.

But if our wants be innocent and pressing; he'l sooner do a miracle than break his word.

His word, which he so often has solemnly engaged, so often proved by a thousand experiments.

F 3

Ask

Ask but the former ages, and they will tell you * the wonders he wrought in favour of his fervants.

He multiply'd the oyl in the poor widows. Cruse, and fed his Prophet by the service of

a Raven.

He dry'd the Sea into a Path for his People, and melted the Rocks to refresh their thirst.

He made his Angels stewards of their provision; and nourish't them in the wilderness with the bread of heav'n.

Still, O my God, thy eternal charity re-

ly on thee.

Still thy all-feeing Wifdom governs the world; with the same immense unalterable goodness.

Nay furely now the ftreams of thy mercy

felves a larger channel.

Since thou brought'st down the waters from above the heav'ns; and openedst, in thine own body, a spring of life.

A spring of joy and blis to revive our hearts; and overslow them with a torrent of

everlasting pleasures.

Glory be, &c.

As it was, oc.

Ant. God is my Saviour, whom Thall I fear?

God is my Protector, of what shall I be a-

Ant. Seek first the Kingdom of God, and all things elfe shall be added to you.

To the self min Pfat. XXX.

L and rest secure in the bosom of providence.

Let us not disturb the order of those mercies, which our God has designed us in his eternal counsels.

Every accident may be turn'd into vertue; and every vertue is a step to our glorious end.

If our affairs succeed, let us praise our great Benefactor; and think what he'l give us hereafter, who so favours us here.

If they miscarry, let us yield to the will of heav'n, and learn by our crosses in this world to betake us to the other.

What ever happens, let this be our conflant rule; to provide for the future life, and be contented with the prefent.

Shall we not patiently accept a little evil *, from him that has given us to much good?

Shall the being without fome one thing we need not * more fensibly affect us, than the having all we need?

F 4

Ingrate:

Ingrateful we! the common benefits we all injoy * deserve the thanksgiving of a whole life.

The air we breath in, and the Sun that shines on us, the water and the earth that so faithfully serve us:

The exercises of our senses, and the use of our wits; if not in excellence, at least in

fome degree.

All these, O Lord, thou generally givit to the Good, and to the Bad; and for the least of these none can praise thee enough.

What shall we say to those high supernatural blessings; the Son of God to redeem us,

and Heav'n to reward us;

What shall we say? can we yet complain, because some sew perhaps are more prosperous than we?

Should we not rather look down on the many below us; and be thankfull to fee our

felves more favour'd than they?

Should we not reckon o're the miseries of mankind; and bless our God that has so far preserv'd us?

on our face, or noison leprofy spreading o're

our skin.

(These we must all confess are incident to our nature, and more than these due to our sins.)

What would we give to be as now we are?

are? how gladly change for a moderate af-

'Tis but interpreting our worst condition well; to find motives enow for our gratitude to God.

'Tis but interpreting our best condition frowardly; to find defects enow to think our selves miserable.

Did you adore as you ought, the Wisdom of our God; we should easily trust him to rule his own world.

Could we understand the secret character of of his Decrees, we should read in each syllable a perfect harmony.

Teach us, O Thou blest Enlightner of our minds! teach us to expound thy actions in a fair sense.

Suffer us not to follow our private sp!rit; lest we create to our selves a voluntary misery.

Still let us construe the afflictions thou send'it us; as meant to correct, and not to destroy us:

To prevent some sin, or practife some vertue; and when we need our crosses no longer, thou'lt take them away.

Mean while, O gracious Lord, make us wait thy time; and not impatiently prescribe limits to thee.

Make us rejoyce that our lots are in thy hands: but O₂ let thy mercy chuse favourably for us.

F 5

Dif-

Dispose as thou pleasest our condition here; only our portion hereafter, let it be with thy Blessed.

Glory be, &c. As it was, &c.

Ant. Seek first the Kingdom of God; and all things else shall be added to you. Our Father, &c.

Did you adore .moles of the William

Ave confidence in our Lord with all thy heart, and rely not on thine own prudence: in all thy ways think on him, and he will direct thy steps. Be not wife in thine own conceit: fear God, and depart from evil. The greater thou art, so much the more humble thy felf; and thou shalt find grace before God: for, the Power of God only is great, and he is honor'd of the humble. Seek not the things that are too high for thee; nor fearch into those that are above thy strength : but the things which God has commanded thee: think always on them, and in many of his works be not curious; fince tis not necessary for thee to fee with thine eyes those things that are hidden. Place thy treasure in the precepts of the Highest, and it shall profit. the more than gold. Lay up thy alms in the heart of the poor and it shall obtain for thee against all evil: above the shield of the mighty, and above the fpear, it shall fight: against

against the enemy. In all thy gifts shew a chearful countenance, and dedicate thy tythes with gladness. Give to the Highest, according to what he has given thee; and with a good eye do according to the Ability of thy hands: for our Lord is thy rewarder, and he will repay thee seven times as much. When the ways of a man please our Lord, he will convert even his enemies to peace. The heart of a man disposes his way, but it pertains to our Lord to direct his steps. He that is patient is better than the strong; and he that rules over his mind, than the Conqueror of Cities. There is no wildow, there is no prudence, here is no counsel against our Lord: the Horse is prepard for the day of battle; but our Lord gives salvation.

R. Well may we give thee, O Lord, some part of what we have, since we received of thee even all we have: well may we give with gladness to thee; since the bounty sewards us with so great advantage. To make us still miltrust our selves, and with an humble confidence rely on thee. Without the blessing our labors are in vain; and against the decrees no policy can succeed; but if we humbly submit to thee, thou wilt direct us; if we keep the commandments, thou wilt defend

ligrenot God, and Hierafore Rall not be pro-

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bofoss

Second Leffon.

7 Hen thou com'ft to the service of God, fland in justice and fear, and prepare thy foul for tentation. What ever is brought upon thee receive, and in thy forrow bear up, and when thou art humbled have patience: for gold and filver are try'd in the fire; and acceptable men in the furnace of affliction. Believe God, and he will recover thee: order thy way aright, and hope in him; keep his fear, and grow old therein. You who fear our Lord expect his mercy; decline not from him, left you fall: believe him, and your reward shall not miscarry. You who fear our Lord hope in him; and mercy shall come to you for your refreshment: love him, and your hearts shall be illuminated. Behold the generations of men; and know that none has hop'd in our Lord, and been confounded. Who ever continued in his commandments and was forfaken; or call'd upon him, and he despis'd him? God is compassionate and merciful, and will pardon fins in the day of tribulation; and protect all those that seek him in truth. Wo to the double heart and wicked lips, and the hands that work evil, and the finnerthat goes on the earth two ways. to them that are of diffornte heart; who believe not God, and therefore shall not be protected

patience, and forfaken the right Path, and declin'd into perverse way: what will they do, when our Lord shall begin to look into them?

R. Teach us, O gracious Lord, to begin our works with fear; and go on with obedience, and finish them with love: and after all, set humbly down in hope, and with a chearful considence look up to thee; *Whose promises are faithful, and rewards infinite. All this we may do for men, and yet they fail us; we may fear and obey, and they forget our service; we may love and hope, and they neglect our affections: only thou O Lord our God, whom we no way can benefit, dost every way oblige us *; Whose promises—

Third Leffon.

B Ecause sentence is not speedily pronounced against the wicked, the Children of Men commit evil without fear: but, tho a sinner offend an hundred times, and be forborn by patience, I know it shall be well with them that fear God. There are just men to whom evil things happen, as tho they had done the works of the implous; and there are impious who live secure, as if they had done the deeds of the just: and this

this also I judge most vain. The just and the wise, and their works are in the hands of God; yet no man knows whether he be worthy of love or hatred: but all things are referved uncertain for the time to come; because all things happen alike to the good and to the bad. As is the virtuous, so is the single and as the perjur'd, so he that swears the truth: by this the hearts of men are find with malice and contempt while they live; and after are led away into Hell. I turn'd me to another thing, and saw under the Sun; that the race is not to the swift, nor the battle to the strong, nor bread to the wife, nor riches to the learned, nor favour to men of skill: but time and chance in all things.

R. And, sure, 'tis fittest so: for, what can an infinite Power, and Wisdom, and Goodness do, but that which is best? Lord I submit and adore thy Providence, which scatters these temporal things with a scenning negligence; as trises of so little importance, that they signific neither love nor hatred. Nothing but Heaven is indeed considerable; nothing but Eternity deserves our esteem. Fix thou our steps, O Lord, that we stagger not at the uneven motions of the world, but steadily go on to our glorious home: not censuring our journey by the weather we meet; nor turning out of the way.

Tuefday Lands,

for any accident that befalls us. *Nothing but-Glory be, &c. * Son thing but - Son

Panse, &c. Then Lauds : Or, if Matins alone be faid, end as follows.

Ant. I saw the bright Sun shew his staming eyes, and behold a thousand rays all'd the Ayr, and beauteoully guilded the Earth: his glorious face but maskt it felf in a Cloud, and immediately they vanisht away, and their place was to be found no more: and I faid, fuch, O my God, just such is the stability of V. Even the line we now repeat must be

its breath of thee.

R. And Stop if thou deny'st it.

Let us Pray log slode rieds

God, the eternal Source and Megellity of Being, on whole free overlowing that of thy whole Creation every moment depends! Strike we befeech thee our hearts with a continual dread and reverence of thy absolute Dominion, which, should it but new ver so little suspend thy Bounty, we should instantly vanish all into nothing; and grant, that, as we know thou presenvest this worldto grow daily riper for the Other, to which thou half ordain'd it; we may by thy grace for

Tuesday Lauds.

122 fo husband our time here, as in the next life to possess the Eternity: thro our Lord Jesus Christ thy Son, who, &c.

Commemorations, &c. As pag. 29.

Tuesday Lands.

God incline, &c. blod As p. 17. Ant. Praise our Lord, O my Soul, and for get not all his benefits.

Pfal. XXXI.

DE thou eternally ador'd, O God of our D Salvation; and may thy praises be sung by thy fervants for ever.

When our first Parents had disobey'd thy precepts; to the ruine of themselves, and

their whole posterity.

Thy mercy immediately provided a remedy; and graciously promised a powerful Redeemer

A Redeemer that should conquer fin and death; and crush in pieces the Serpents head.

A Redeemer that should fully repair the breaches of man kind; and render our condition better than before.

Enlighten our Eyes with a clearer view of those excellent truths that belong to our peace; bnA half ordain'd it; we may by thy

And supporting our nature with a stronger grace, to bear us fafely on through all encounters:

Till we arrive at the land of rest; and be received for ever into that glorious King-

dom.

O Bleffed Jefu, our ftrength, our guide; who know'st and pittiest our weak capacities:

Who, in thy tender care, hast contrived fuch means, that nothing can undo us but our own perverineis.

How easie hast thou made the way to Heav'n; how light is the burthen thou layest on

thy followers!

Tis but to love thee, our greatest Benefactor; and we perfectly fulfill every branch of thy Law.

'Tis but defiring to fee thee, our supream Beatitude; and we are fure to possess an e-

ternity of joy.

Bleffed, O my God, be the wisdom of thy Providence; that alone knows the way to draw good out of evil.

That not only restores us to our first degree; but makes even our fall rebound us to Rich, to undergo the

a greater height.

the

Lord as thy Goodness turns all things to the advantage of thy Elect; O may the Elect praise thy goodness in all things.

As it was, Go. alala Glory be, &c.

Pfal. XXXII.

Dmirable wert thou, O Lord, in thy merciful promise; but infinitely more, in thy wonderful performance.

Thou didst not depute an Angel to supply thy place; nor entrust so tender a work to

the manage of a Seraphin:

But thy felf didft bow the Heav'ns and come down; and with thy own bleft hands work our Redemption.

Thy felf didst take upon thee our frail nature; and vouchfafe to be born of an humble

Virgin-

Condescending to the weaknesses of a Child; a Child whose Parents were poor and unesteem'd in the world.

Not declining the mean entertainment of a stable: O, how unfit for the birth of the

King of Heav'n.

But contenting thy felf with the Cradle of a Manger; and the uneafie Lodging on a bed of Straw.

Refusing the foft Accommodations of the Rich, to undergo the inconveniencies of a

poor Stranger.

Only the faithful Joseph stood waiting on thee; and provided, as he was able, for his helples Family: A Mother dearly embrac't

thee ;

thee; and wrapt thy tender limbs in little

Wonder O Heavens, and be amaz'd O Earth; and every creature humbly bow your heads:

Bow and adore this incomprehensible myflery; The WORD was made stess, and dwell amongst us.

But most of all, we who are most concerned; the banisht Children of unfortunate Adam.

Let us bow down our faces to the dust; and prostrate adore so unspeakable a mercy.

Behold thus low my Saviour Roopt for me; to check the pride of my corrupted not the chies aim to that shows and drive and old

Behold: thus low He Roope to take the from the ground; and raise me to the felicities of his own Kingdom.

Lift up thy voice with joy, O my Soul; and fing Mofama to the new born Telus.

Call all the bleffed Angels to celebrate his birth, and repeat after that heavily Antibirth and repeat after that heavily Antibirth or sale are govern or sale and the covern of the cov

Glory be to God on high, *on earth pence,

Life up thy voice aloud. O my Soul! and to the Quires of Heav'n joyn the mufick of the Church.

Glory

Glory be, &c. As it was, &c.

Pfal. XXXIII.

D Ejoyce all you faithful Nations of the earth, when you hear the sweet Name of our dear Redeemer.

Rejoyce, and with your bended knees and

hearts, *adore the bleffed Jefus.

He is the Son of the ever-living God; equally participating the glories of his Father.

He is that great Messias whom the Prophets foretold, and all the Ancient Saints fo long expected.

At length, in the fulness of time, he came; to visit in person our miserable world:

He came with his hands full of miracles. and every miracle full of mercy: bloded

He made the crooked become straight; and

the lame to walk and leap for joy:

He open'd the ears of the deaf to hear; and gave fight to them that were Born blind : the bleffed Angels to c

He loofen'd the tongues of the dumb to speak: O may he govern ours to sing his praise!

He clens'd the leprous by the word of his mouth : and heal'd their diseases who but toucht his Garment n'vest l' do estino sait et

the Church.

To the poor he reveal'd the treasures of his Gospel; and taught the simple the my steries of his Kingdom.

He cast out Devils by the command of his Will; and forc'd them to confess and adore

his Person.

He raised the dead from the grave to life; the dead that was four days buryed and corrupted:

Nay even Himself, being slain for us on the Cross, *and his tomb made fast and secured

with a guard:

He rais'd again by his own victorious power; and carry'd up our Nature into the highest Heavens.

All these stupendious signs, Oglorious Jefu! were done by the hand of thy Almighty mercy.

To witness thy truth with the seal of heav'n; and endear thy Precepts with obli-

ging miracles.

That, thus engaged we might believe in thee; and, obeying thy Law, be eternally fav'd.

O let not all this love, dear Lord, be lost; by so many Tokens so kindly exprest.

One miracle more we humbly beg; but one

as strange and hard as any of the rest.

Soften our stony hearts into a tender sense *of thy great goodness and their own true duty.

Raise

Raife our dead spirits from this heavy earth, to dwell with thee in the Land of the Living:

That, as we here admire thy bounteous Power, and daily fing the wonders of thy

Grace;

: We may hereafter adore thy Blessed Self, and sing eternally the wonders of thy Glory.

Glory be, &c.

As it was, &c.

Ant. Praise our Lord, O my Soul, and forget not all his benefits.

Capit. Jude. v. 24, 25.

To him who is able to preferve you without fin, and fet you immaculate before the fight of his glory, in exultation, at the coming of our Lord JESUS Christ: to the only God our Saviour, by JESUS Christ our Lord, be glory and magnificence, Empire and Power, before all ages, and now, and to all ages for ever, Amen.

Hymn X.

Let wealth or beauty be their Theme; Such empty founds as these. For me, I'll ne're admire

A lump of burnisht clay:
How e're it shines, it is but dust;
And shall to dust decay.

Sweet JESUS is the Name
My Song still shall adore:
Sweet JESUS is the charming word,
That does my life restore.

When I am dead in grief;
Or, which is worfe, in fin:
I call on JESUS, and he hears,
And I to live begin.

Wherefore to thee bright Name, Behold, thus low I bow; And thus again: yet is all this Far less than what I ow.

Down then, down both my knees,
Still lower to the ground;
While, with mine Eyes and Voice lift up,
Aloud these lines I found,

Live glorious King of Heav'n, By all thy Heav'n ador'd: Live gracious Saviour of the World, Our chief and only Lord. Live and for ever may
Thy Throne establish be:
For ever may all hearts and tongues
Sing Hymns of praise to Thee.

Amen.

Ant. Behold our faithful Lord has remember'd his word: He has raised up among us the long-expected Prophet like Moses, and put his word in his mouth, and he hath taught us.

V. He has led us out of the bondage of

Ærypt.

R. And made us way to the true Land of Canaan.

Let us pray.

Ocd, who, to preserve in reach of happiness those whom thou preservist in Being, sent'st down, in the sulness of time (as thy mercy, ancient as our misery, had promised) the true Messas to save the World from the ruin into which Adams' fall had plung'd it! Fill our souls, we beseech thee, through deep Admirations of this thy excessive bounty, with an overslowing love of thy self, infinitely suller of Goodness than ev'n thy self canst express to us: and grant that this love, may so powerfully endear to us our Heav'nly Master's ruling Precepts and Example, that our perfect observing them

may reciprocally raise this love, till it sit us for our only Bliss, the eternal enjoyment of Thee; through our Lord Jesus Christ, thy Son, who with &c.

Commemorations, &c. As page 29.

Tuesday Vespers.

IN the Name, &c. As Page 34.

Ant. Who is like thee, O Lord, amongst the Gods! who is like thee, terrible in judgments!

Pfal. XXXIV.

Seak no more proudly vain dust, nor provoke any longer the living God.

Seal up thy lips in humble filence; and tremblingly remember his dreadful judgments.

Remember how the earth open'd it felf; & fwallow'd up alive fo many thousands.

Remember how the clouds rain'd fire and orimitone; and buried whole Cities in their

own ashes.

Remember how the general deluge o'respred the world, and swept away almost all mankind.

Re-

Remember, and ask the cause of all this ruin, and tell it aloud to the bold offender.

Tell him, 'twas Sip, and fuch as his, that

drew upon them fo swift destruction.

Sin threw the Angels down from heaven;

and chain'd them up in eternal darkness.

Sin banisht Adam out of Paradise; and turn'd that delicious garden into a sield of weeds.

O God, how terrible is thy mighty arm; when Thou stretchest it forth to be aveng'd on thine enemies!

O sin, how fatal is thy desperate malice; that pulls on our heads all the thunder of

heav'n!

O my foul, how dull and fenfless are we;

to fleep secure, as if all were safe!

Can we repeat these amazing truths; and not tremble at the wrath of the divine justice?

Can we consider the deplorable end of size

ners; and still go on in the ways of sin?

Even while we fing thy praises, O glorious Lord, our very duty should fear before. Thee?

What should corrupt nature, then, do; when it sees its self-ready to offend Thee?

What should a guilty Conscience do; when it sees its self ruin'd by offending. Thee?

Strike thou our hearts, O Thou infinite Majelty, with an awful reverence of thy great Name.

Cor-

Correct our many levities into a pious fadness;& break our proud spirits to bow to thee!

Still may our consciences cry alond within us, Dare you commit this evil, and fin against your God?

Dare you commit this evil, and undo your felves? and plunge your own Souls in ever-lasting Torments?

Forbid fo rash a madness, gracious Lord! and make thy judgments on others, mercies to us.

Glory be, &c. Asit was &c.

Ant. Who is like thee, O Lord, among the Gods! who is like thee, terrible in judgments!

Ant. Who is like thee, O Lord, among the Gods! who is like thee amiable in mercies!

Pfal. XXXV.

Tipe away the tears from thine eves, O my foul! and clear thy heart from all clouds of despair.

He that's thus infinite in Power to punish,

* is full as infinite in Goodness to fave:

How often have we broken his divine Commands, yet still his earth fustains and serves us!

How often have we abus'd our fulness of bread; yet still his clouds shower plenty upon us:

Himself with his own Almighty Word confin'd the waters; and sharply reproach'd their officiousness to destroy:

Hitherto

Hitherto shall you come, and no farther;

and here will I stay your proud waves.

Only the ambitious Angels find no forgiveness; because their obstinacy refuses to seek it:

Else, could those rebel-spirits disclaim their crimes, and turn again to obey their Maker:

His clemency would foon revoke their fentence; and restore them to shine in their first bright seats.

But O! the excess of mercy vouchsaft to Adam; and to us, dust and ashes, his posteri-

ty !

For whom the Soveraign King of heav'n *humbled himself to descend upon earth.

Leading a poor laborious life; and fuffe-

ring a painful, ignominious death:

Only to teach us how to live, and how to dve; and what in both to aim at.

Thy mercies, Lord, are above all thy works: and this above all thy mercies.

Glory be, &c. As it was, &c.

Ant. Who is like thee, O Lord, among the Gods! who is like thee, amiable in mercies!

Ant. Dreadful art thou, O Lord, in the Terror of thy Judgments; but infinitely more amiable in the sweetness of thy Mercies.

Pfal. XXXVI.

S Till let us fing the mercies of our God; and hold and shake a little lorger this sweet key.

When we, alas! lay buried in the Abyss of nothing; his own free goodness first call'd us

into being.

He fashion'd our limbs, in our mother's womb; and fill'd our Nurse's brest with milk.

He enlarg'd our little steps when we begun to go; and carefully preserv'd our helpless infancy:

Commanding even his Angels to bear us in their hands; lest we dash our feet against a

stone.

How many dangers have we happily escap't, and not one of them but was govern'd by his Providence?

How many blessings do we daily receive; and not one of them but proceeds from his

Bounty!

He provided Tutors to instruct our youth; and plant in our tender minds the seeds of vertue.

He appointed Pastors to feed our souls; and safely guide them in the ways of Blis.

He founded his Church on an immoveable Rock; to render our Faith firm and secure.

He seal'd his love with Sacraments of grace; to breed and nourish in us the life of charity.

All this thou hast done, O merciful Lord! the wise Disposer of heav'n and earth.

All this thou haft done, and ftill goeft on *,

by infinite ways to gain us to thy love.

Thou command'st us to ask, and promisest to grant; thou invitest us to seek, and asfur'st us to find.

Thou vouchfaf'st even thy self to stand at the dore and knock; and, if we open, thou en-

trest and fill'st our hearts with joy.

If we forget thee, thou renew'st afresh our memory; if we sly from thee, thou still find'st some means to recal us.

If we defer our amendment, thou patiently stay it for us; and when we return thou open'st thy arms to imbrace us.

Surely, O my God! from all eternity,

*thou halt cast thy gracious eye upon us.

Surely thy merciful hand has fign'd our lots, and mark't us out for thy everlatting favors.

We know thy ways are in the deep Abyls; and none can found the bottom of thy counfels:

Yet may we fafely look on the flowing freams; and gather this comfort from their

gentle course:

When we were not, thou freely lov'dst us, thou wilt not for sake us, now we strive to love thee:

When we had lost our way, thou fought'st after us: thou wilt not refuse us, now we seek after thee. Lord,

Lord, all we have is deriv'd from thee; and all we expect can come from none but thy felf.

Accomplish thine own blest purpose in us; and finish these happy beginnings towards

For our hopes are great, thou hast chosen us to thy Glory: fince already thou fo kindly hast dispos'd us by thy Grace.

As it was &c.

Glory be, &c. As it was, &c.

Ant. Dreadful art thou O Lord, in the Terrors of thy judgments: but infinitely more amiable in the fweetness of thy mercies.

Capit. Rom. 13.

Levery foul be subject to the higher Powers; for there is no Power but of God, and they that be, are ordain'd of God: who ever therefore refilts the Power, relifts the ordinance of God; and they who refift, purchase to themselves damnation For Princes are not a terror to good, but evil works. thou then not be afraid of the Power? Do that which is good, & thou shalt have praise ofit; for he is the minister of God to thee for good: but if thou dost evil, fear, for he bears not the fword in vain: for he is the minister of God, arevenger to wrath on him that does evil. Wherefore be subject to what is so necessary; not only for wrath, but also for Conscience. And, for this cause do you also pay tribute; for they are

are the Ministers of God, serving to this very purpose. Render therefore, to all, their dues; tribute, to whom tribute; custom, to whom custom; fear, to whom fear; honor, to whom honor. Ow no man any thing, but to love one another; for he who loves has fulfill'd the Law.

Hymn. XI.

Ain would my thoughts fly up to Thee,
Thy peace, sweet Lord, to find:
But when I offer, still the World
Lays clogs upon my mind:

Somtimes I climb a little way,
And thence look down below:
How nothing, there, do all things feem,
That here make fuch a show!

Then round about I turn my Eyes,
To feast my hungry sight:
I meet with Heav'n in every thing;
In every thing delight.

I fee thy Wisdom ruling all;
And it with Joy admire:
I fee my felf among such hopes
As fet my heart on fire.

When I have thus triumph't a while.
And think to build my nest:
Some cross conceits come fluttering by,
And interrupt my rest.

Then to the Earth again I fall,
And from my low dust cry;
Twas not on my Wing, Lord, but thine,
That I got up so high.

And now, my God, whether I rife,
Or still ly down in dust:
Both I submit to thy blest will;
In both on thee I trust,

Guide thon my way, who art, thy felf,
My everlafting end:
That every step, or swift, or slow,
Still to thy felf may tend.

To Father, Son, and H. Ghoft,
One confubstantial Three,
All highest praise, all humblest thanks,
Now and for ever be.

Amen.

Ant. What heart can refult the great King of Kings? terrible, & amiable; & mightily shewing both, in glorious miracles of vengence and love.

V. His right hand holds a golden Scepter:

And his left a flaming fword.

0 5

Let us pray.

God, who, by hopes and fears, the main swayers of our Nature here, hast graciously provided to counterpoise weight downwards, and fultain our faint Progress up to thee in thy Kingdom! Grant, we humbly befeech Thee, that the many notorious Examples of thy dreadful Judgments on obstinate and incorrigible sinners, may strongly over-aw our vices and impenitence; and thy many more eminent instances of indulgence and mercy to the penitent and truly desirous of vertue, may incourage our weakness, and make us effectually endeavour to gain it, by the abundant and furely Efficacious means thou halt vouchfaf't in thy Church; through our Lord Jefus Christ thy Son, who, with, &c

V. O Lord hear &c.

As Page 46.

Tuefday Complin. Hadgid HA

Our help is in, &c. As Page 47.

Ant. Thou art, O Lord, all goodness and patience, and we, alas, all fin and disobedience.

And his left a flaming fword.

Pfal.

Pfal. XXXVII.

God God! how extreamly ingrateful are we? how strangely insensible of our manifest duty?

Every creature hears thy Voice, but we;

every thing lives by Rule, but we.

The Sun observes his constant rising, and sets exactly at his appointed time.

The Sun stands still, if thou commandest;

and even goes back, to obey thy will.

And yet the Sun pretends no reward; nor

looks to be plac'd in an higher heav'n.

We who expect those glorious promises; and aim no lower then the heav'n of heav'ns.

Shall we forget the law of our God; that

only instructs us to perfect our selves?

We who are bought by the blood of JE-SUS; and freely redeem'd by his facred Crofs:

Shall we neglect fo gracious a Saviour, whose only delign is to draw us to his love?

Shall we neglect fo generous a love; whose

only effect is to make us happy?

O may thy holy will, dear Lord, be all our rule, and thy gracious hand our only guide:

O may thy infinit goodness engage us to love Thee: and thy blessed love prepare us to enjoy thee.

Glory be, &c. As it was, &c.

Pfal.

Pfal. XXXVIII.

Hat did I fay, O Lord my God! we guide not our lives by thy ftrait rules?

It was too mild and gentle a reproof, for

us who quite contradict thy Laws.

What thou forbidft we eagerly pursue; and what thou command'st our frowardness still relifts.

We boldly converse with temptation and fin; which thy charity advises us to fly like death.

We timorously fear a loss or frown; where thou bidft us proceed with undaunted cou-

rage.

We govern our actions by our own wild fancies; and expect thy Providence should comply with our humors.

We would have Thee relieve us when we

lift; and rain and shine as we think fit.

Pardon, O gracious Lord, this rude preverineis; and fathion our spirits to submit to Thee.

Make us exactly observe what Thou prescrib'st; how bitter so ever it tasts to our

fense:

We are fure thy Wildom knows our infirmitics; we are fure thy Goodness delights in our relief.

As it was, &c. Glory be, &c.

Pfal. XXXIX.

Was not alone to make the day*, that Thou OLord, did'st make the Sun:

But to teach us these pious Lessons; and

write them plain as its one beams:

So should our light shine forth to others;

and fo our charity warm their coldness:

So, when they fay we are under a cloud, * we should, like the Sun, be really above it:

And, though we appear sometimes Eclipst, or even extinguisht in a night of sorrow:

Still we should shine to our felves and Thee;

and still go on the ways of light?

Still, like the regular Sun, unchangedly expect * the appointed periods of bright and dark.

Only in this we gladly disagree; and blest

be our God who made the difference:

Not like the Sun, that every night goes down; and must at last be quite put out.

When we have finisht here our course, and

feem to fet to this dark earth:

We hope to rife and fet no more; but shine perpetually in a brighter heav'n.

Glory be, &c. As it was, &c.

Ant. Thou art, O Lord, all goodness and patience; and we, alas, all fin and disobedience.

Hymn. XII.

Blessed, O Lord, be thy wise grace,
That governs all our day:
And to the night affigns its place,
To rest us in our way.

If works the labouring hand impair, Or thoughts the studious mind: Both are consider'd by thy care, Both sit refreshment find.

Fit to relieve their present state,
Fit to prepare the next:
While we are taught to meditate
This plain and ofeful Text:

As every night lays down our head,
And Morning opes our eyes;
So shall the dust be once our bed,
And so we hope to rise:

To rife, and fee that beauteous light Spring from those eyes of Thine; Not to be check't by any night, But clear for ever shine.

All glory to the facred Three, One ever-living Lord: has As at the first, still may he be allowed Abelov'd, Obey'd, Ador'd.

Amen.

Capit.

Capit. 1 Pet. 4.

The end of all is at hand; be wife therfore, watch in prayers: but above all have mutual charity continually among your felves; for charity covers a multitude of fins. Use hospitality one towards another, without murmuring: every one, as he has receiv'd grace, ministring the same one towards another; as good dispensers of the manifold grace of God. If any man speaks, as the words of God, if any man minister, as of the Power which God gives: that in all things God may be honored by JESUS Christ; to whom is Glory and Empire, for ever and ever, Amen.

Ant. The Sun runs it's Course, or stands still, or goes back, as thou command'st; the raging Sea grows calm, nay divides it's waves at thy word: Only Thine own Israel resist the voice of their God.

V. A Rod of Direction is the Scepter of

thy Kingdom:

R. Swaying man to observe the discipline of life.

Let us pray.

O Gracious Lord, whose Laws are but necessary Rules of Soul-saving love, and

and whose Commands are but efficacious Advices of what our nature requires to grow happy! Quicken, we beseech thee, the slackness of our obedience to them, by often reflecting on this thy generous Goodness: and grant that the ready observance paid by all other creatures to thy least will in serving us, may so reproach our perverse resisting the guidance of thy sweet spirit, towards our own only good, which thou kindly call'st thy Service; that we may feel our selves consounded with shame at our notorious sollies, and be henceforth apter to learn, by all the world about us, our duty to thee; through our Lord Jesus Christ thy Son, who with, &c.

Vouchsafe us, &c. As pag. 56 to the end

Aler. The Sun runs it's Courfe, or flands. It'll, or goesbacks as thou command's; the raging Seat grows calm, pay divides it's waves at thy word: Only Thine own Issue selfs the voice of their Cod.

V. A Rod of Direction is the Scepter of thy Kingdom:

R. Swaving man to obfirve the discipline

of life.

Let us pray.

Gracious Lord, whole Laws are but necessary Rules of Soul-laving love, and

THE

OFFICE FOR WEDNESDAY.

MATINS.

Introduction, as page 1.

Invit. Come let's adore our God that governs us.

Come let's adore our God that governs us.

Pfal. XL.

HE is our great and fovereign Lord; the absolute King of heav'n and earth: he sees at once the whole frame of all things and thorowly comprehends their various natures.

Come, let's adore our God that governs us.

To every creature he appoints a fit Office; and guides all their motions in perfect order: till he has wrought his glorious design, to finish the world in a beauteous cloze.

Come,

Come, let's adore our God that governs us.
All these he governs with infinite wisdom; and all for the good of them that love him: his counsels are deep, and beyond our reach; but all his ways are just and merciful.

Come, let's adore our God that governs us. He governs his Enemys with a Rod of Iron, and punishes their wilfulness with eternal miferies: but his fervants he blesses with the priviledg of Children; and provides for their duty a rich Inheritance.

Come' let's adore our God that governs us.

Glory be, &c. As it was, &c.

Come, let's adore, &c. Come, let's adore, &c.

Hymn. XIII.

Once more the light returns to thee: Look round about, and chuse the way Thou mean's to travel o're to day.

Think on the dangers thou may it meet, And always watch thy fliding feet. Think where thou once has fal'n before; And mark the place, and fall no more.

Think on the helps thy God bestows;
And cast to steer thy life by those:
Think on the sweets thy heart did feel
When thou didst well, and do so still.

Think

Think on the pains, that shall torment. Those stubborn fins that ne're repent: Think on the joys which wait above, To Crown the head of holy Love.

Think what at last will be thy part, If thou go'ft on where now thou art: See life and death set thee to chuse; One thou must take, and one resuse.

O my dear Lord, guide thou my course, And draw me on with thy sweet force: Still make me walk, still make me tend, By Thee my way, to Thee my end.

All glory to the facred Three,
One undivided Deity:
As it has been in ages gone,
May now, and ever, still be done.

Ant. The day will come, it will infallibly come, when God will destroy all that work iniquity.

Plal. XLI.

VVII do you laugh, unhappy wretches, who tire your felves in the ways of fin?

Ways that indeed feem smooth at first; but lead to danger, and end in ruin.

Why do you boast your pleasant life, who lye aleep in the Arms of Death?

Awake,

Awake, and chase the Dream away, that deludes your sick heads with empty fancies.

Awake, and fillyour Eys with Tears; and

fadly look on your real miseries.

Whither, alas, will your fouls be hurry'd; when, in cold despair, you fightaway your last faint breath?

They shall fly amaz'd from the sight of Heav'n; and hide their guilty selves in eternal

darkness.

There they shall dwell with intolerable pains; and weeping and wailing and lamenting for ever.

Your understanding shall sit as in a deep Dungeon; and think on nothing but its own

Calamities.

Your Will shall be heightn'd to a madness of desire; and perpetually rackt with the despair of obtaining.

Your Memory shall serve but to renew your forrows; and your whole souls be

drown'd in a fea of bitterness.

You shall wish the Mountains to fall upon you: and cry to the Hills to cover you.

But nothing shall fall on you but the wrath of God; nor cover you but your own Confusion.

There, every vice shall have its proper torment; prodigiously bred out of its own corruption.

The Lascivious shall burn in unquenchable fire; perpetually staming from their own passions.

The Glutton and the Drunkard shall vainly figh *for a drop of water to cool their

tongues.

The furious Colerick shall rage like mad Dogs; and the spiteful Envious gnaw their own bowels.

The riches of the Covetous shall be as thorns in their sides; and the Proud be thrown down to the bottom of contempt.

The Slothful shall miserably deplore their lost time; and languish with grief for their

stupid negligence.

But O, what horrid pangs shall seize them all; and wound and pierce the very center of their souls!

When they shall see themselves eternally deprived *of the bright and blissful Vision

of God.

When they shall see themselves eternally banisht *from the sweet and gracious presence of Jesus.

That God who made them to enjoy his glory; that Jesus who redeem'd them to be

heirs of his felicity.

Then they shall curse the day of their birth, and the unfortunate companions that inveigled them to sin.

They shall curse this vain deceitful world, and cry, out with a desperate enraged fury.

Are these the effects of those fond defires, whose enjoyment we made our chief

felicity?

Alas! what availus, now, our wanton liberties; and the fugitive pleasures we so eagerly pursu'd?

What comfort receive we from those empty honors, and faithless Riches we so highly

esteemed?

They all are vanisht away, like a shadow; and as a Cloud of Smoke that's scatter'd with the Wind.

But the remorfe and punishment endure for ever; and torture our Spirits with per-

petual anguish.

Thus shall they cry, and none regard to hear them; thus shall they mourn, and none be found to pity them.

O fad expectance of a diffolite life! O dreadful consequence of an impenitent death!

Eternally to long for what they never can enjoy; eternally to fuffer what they never can avoid:

Blessed be thy gracious Providence, O God, that with such tender care forewarns us of our dangers.

O fave us too, dear Lord, from all those dangers; save us for thy mercies sake.

Save

Save us, and make us fearful to do *what, when we have done, will make us miferable to fuffer.

Quicken our apprehensions of the ruinous effects of Sin; and with thy terrible threat-

nings check our unbridled passions:

That, if thy glorious promises move not our hearts, the fear, at least, of hell may fright us into heav'n.

Glory be, &c. As it was, &c.

Ant. The day will come, it will infallibly come, when God will destroy all that work iniquity.

Ant. The day will come, it will infallibly come, when God will Crown all that love

his glory.

Pfal. XLII.

of the light, to whom belong the promises of Blifs?

Who feed on the pleasant fruits of piety, and the continual feast of a good conscience.

Who tast already the sweetness of hope; and hereafter shall be satisfied with the sulness of fruition.

What can molest your happy state, whom the God of Glory has chosen for him-felf?

Whom he has adopted into his own Family, and design'd for heirs of the Kingdom of heav'n.

That

That Blessed Kingdom, where all delights abound; and forrow and tears are banisht away.

Where none are fick, or grow old, or dye; but flourish in health, and youth, and

immortal life.

Where none are perplext with cares or fears; but dwell secure and free for ever.

Where we no more shall be subject to chance; no more expos'd to the danger of tentation.

Where we no more shall be crost by others; no more disquieted by our passions.

But a ferene tranquillity perpetually within us; and innumerable joys all round about us.

Joy in the excellencies of our glorify'd bodies; joy in the perfections of our enlarged fouls.

Joy in the sweet society of Saints; joy in

the glorious company of Angels.

Joy in the ravishing sight of our beloved Jesus; joy in the blissful Union with the adored Deity.

All shall be joy, and love, and peace;

and all endure for eternal ages.

Let then the impenitent finner tremble with fear; and the obdurate heart break a-funder with grief.

But for the hopeful Innocent, let them always be glad; and the servants of Jesus rejoyce and sing.

Sweet is the yoke of thy love, O Lord;

and light the burthen of thy commands.

But O, how far more rich are thy faithful promifes! how infinitely greater thy glorious rewards!

When every vertue shall wear its proper Crown; and shine with a Diadem sit for its own head.

The humble there shall be highly exalted; and the poor in spirit prefer'd to be Kings:

The meek shall possess that holy Land; and the mourners be comforted with eternal

refreshments:

The clean of heart shall see the God of purity; and the lovers of peace have the priviledge of his Children:

They who hunger and thirst after Heav'n shall be fill'd; and the merciful entertain'd

with the embraces of mercy.

They who suffer Persecution shall abundantly be rewarded; and the enlightners of others shine bright as the Stars.

They who relinquish any thing for God, shall receive an hundred fold; and all the

Just be in glory for ever.

Then shall they bless the true friend that reproved them; and the charitable hand that assisted to their happiness:

H

They

They shall bless the Provident Mercies of their God; and sing aloud the Victories of his Grace.

Is this the Effect of those little pains we took? are these the repairs for those petty

losses we suffer'd.

Happy we who deny'd our felves toys; and now are advanc't to these high felicities.

Millions of years shall pass away; and our glory shall feem but then to begin:

Millions of Millions shall pass away; and

our glory shall be no nearer its end.

Thus shall they all rejoyce, and none difrurb them; thus shall they sing, and all the Heav'ns joyn with them.

O fweet expectance of a pious life! O

happy consequence of a holy death!

Eternally to be free from whatever can afflict; eternally to enjoy whatever can delight.

Blest be thy gracious Providence, O God; that with so large a bounty woos us to our

Happiness:

Woos us in a way we are so apt to be taken; the love of our selves, and our own great Interest.

As thou hast prepar'd such felicities for us; O may thy grace prepare us for them.

O may this best of works take up all our time; at least take up the best of our time.

At least every morning let us renew our hope; and cloze the evening with the fame fweet thoughts.

Let us not faint, and we Turely shall fee *a prosperous issue out of all our forrows.

Still let us labour, still let us suffer; our troubles are short, and our joys eternal,

As it was. &c. Glory be, &c.

Ant. The day will come, it will infallibly come; when God will crown all that love his

glory.

Ant. What will it profit us, to gain the whole world, and lofe our own Souls? or what shall we give in exchange for our Souls ? The ship of the stand o

Ome now, my Soul, and chuse; for life and death are fet before thee.

Chuse while thy gracious Lord allows thee day; lest the night of darkness overtake thy keep mine ever fall turn'd towards the Salgan

Chuse, but remember thy Erernity is concerned; and examine well ere thou mak'lt charats of thy fiverties.

thy resolve.

Call all the pleasures of the World before thee; and ask if any of them be worth fuch pains.

Ask if to fatisfy fome rirregular paffion *can recompense the forfeiture of such felicities:

Ask if the vain forbidden things thou lov's *deferve DI GITT

*deferve thy affection better than thy Ma-

Are they more worthy in themselves, or beneficial to thee; that thou canst prefer them before thy Redeemer?

Doft thou expect to be quiet by enjoying them? or everlastingly happy by their pro-

curement?

Will they protect thee at the hour of thy death? or plead thy cause at the day of Judgment?

O no, they but deceive me with a smiling look; which I too often have prov'd by dear

experience.

Tis heav'n alone that yields a true content; 'tis heav'n alone that fills us with delight.

Take then away your flutteries false world;

and leave me free for better thoughts.

Turn thou thy face to me, dear Jesu; and keep mine eyes still turn'd towards thee:

That I may look continually on thy glorious beauties, and be savifut for ever with the

charms of thy fweetness.

Tis thee, chaft Spouse of Souls, tis thee alone I chuse; and dedicate my felf entirely to thy service.

Thou art my fele and absolute Lord; be thou my part and inheritance for ever.

But, O my dearest Lord, do thou chuse me; and guide my uninstructed soul to chuse thee.

O make

O make me chuse to love thee, till I come to see thee; and then I am sure I cannot chuse but love thee.

Here we, alas, move flowly in the dark is led on by the Argument of things not feen.

But did we clearly fee what we fay we believe; we foon should change the course of our life.

Did we but see the damned in their sames; or hear them cry in the midst of their tor-

How should we fear to follow them in their Sins; which we know have plung'd them into all those miseries!

How should we strive against the next tentation, and cast about to avoid the danger!

Did we but see the Glories of the Saints; or hear the sweet Hymns they continually sing:

How should we study to imitate their lives; which we know have rais'd them to-all their Happiness.

How shouldwe seek all occasions of improvement; and make it our business to work out our falvation.

Nay, did our faith but firmly believe *the

What would we do, to attain those joys! what would we not do, to escape those for rows!

0001

Would half an hour be too long to pray?

Would the pardon of an Injury be too hard a Law? Or the making Restitution too dear a price?

Durft we return to our fins again; or

fpend our time in idleness and folly.

Yet is all this as fure as if we faw it; and would move as much, if we feriously confider'd it:

If we consider'd what I'm sure we believe; we should never live as I'm sure we do.

Which of us doubts but ere long we shall all be dust? Yet which of us lives as if we thought to dye?

Pity, O gracious Lord, the frailties of thy fervants; and fuffer not our blindness to lead

as into ruino sorrol

Supply our want of fight by a lively faith; and strengthen our faith by thy powerful grace.

*to gain or lose the Kingdom of Heav'n.

Make us chuse wisely, and pursue our choice, and use as well the means as like the end.

that in all our motions we may draw off from

That we may still incline towards thee; and rest, at last, in thy holy presence.

Thou

Thou art our Lord, and we will ferve thee in fear; thou art our God, and we will love thee in hope.

Glory be, &c. As it was, &c.

Am: What will it profit us to gain the whole World, and lose our own Souls? Or what shall we give in Exchange for our Souls?

Our Father, &c.

First Lesson

He fear of our Lord is the beginning of wifdom, If finners intice thee, confent not to them; if they say come with us, walk not with them: for their feet run to evil and make hast to shed blood; may, themselves lye in wait, even against their own blood, and practise deceits against their own souls. They have hated discipline, and not received the fear of our Lord: therefore shall they eat the fruits of their way, and be fill'd with their own counsels. The bleffing of our Lord is on the head of the just; but iniquity covers the mouth of the impious. The memory of the just is with praises; but the name of the wicked shall rot. He that walks sincerely walks confidently; but he that goes. crooked ways shall be made manifest. He that digs a pit shall fall into it; and he that lays a fnare for another shall perish in it. He that gives wicked counsel, it shall be: turn'd upon himself, and he not know whence H 4

it comes. He that will be reveng'd shall find vengeance of our Lord; and he will surely keep his sins in remembrance. The hope of the just is joy; but the expectation of the impious shall perish. That which the wicked fears, shall come upon him; and to the just,

their desire shall be given them.

R. O fweet and admirable Providence! Thou hast commanded, and so it is; that the inordinate affection of every one shall be his punishment: *For, as we sow, so shall we reap; and, as the tree falls, so shall it ly. Thy grace, O Lord, is the seed of glory, and sin the root of misery: he that sows in the siesh shall reap corruption; and he that sows in the spirit, life everlasting, *For,

Second Lesson.

I Ollow not, in thy strength, the concupifrence of thy heart; nor fay, how mighty am I! who can controul me in what I have
done? for God is a sure revenger. Say not,
I have sind, and what harm has happen'd to
me? for the Highest is a patient punisher.
Be not without fear of thy sin, though forgiven; nor add one su to another. Say not, the
mercy of our Lord is great; he will have
pity on my many offences: for mercy and
wrath come speedily from Him; and his
indignation keeps an ey upon sinners. Defer not to be converted to our Lord;
nor

mor put it off from day to day: for his wrath shall come suddenly, and in the time of vengeance he will destroy thee. Though hand joyn in hand, the ingodly shall not be unpunishe: but the seed of the just shall be say'd. The congregation of the wicked is as tow wrapt together; and their end a shame of fire. Every corruptible work shall sail at last, and the Doer thereof shall go with it; but every excellent deed shall be justified, and he that does it be honour'd therein.

R. My foul, how many thousand have been surprized in the midst of their sins, and hurried away to everlasting sorrows! and we alas, how many times have we been guilty; and yet our God has spar'd us! * O my indulgent Saviour, no other reason can ligive why I'm not miserable, but that thousart merciful. Blessed be thy patience that indures so long; and blessed be thy grace that delivers at last. * O my—

Third Lellon.

End to thy neighbour when he is in negative; and pay thou thy neighbour again in his time: keep thy word, and deal faithfully with him; and thou shalt always find that which is necessary for thee. Book good to the just, and thou shalt have greated reward; if not from him, assuredly from our Lord. Lose thy mony for thy brother and

and thy friend; and hide it not under a stone to be lost. Be not asham'd to fay the truth: for there is a shame that brings fin, and a shame that brings glory and grace. Accept no person against thy soul; nor let the respect of any cause thee to fall. Reverence not thy neighbour in his offence; nor refrain from speaking when there is occasion to do good. By no means contradict the truth; nor be asham'd to confels thy fins. Be not halty in thy words, and remiss and unprofitable in thy deeds. Let not thy hand be stretcht out to receive, and clos'd to give. Be not as a lyon in thy house; nor oppress those that are under thee. Fear our Lord and the King; and with detracters meddle not; for their perdition shall fuddenly come upon them. He that swears much shall be fill'd with iniquity; and mischief shall not depart from his house: if he deceive his brother, his sin shall be upon him; if he dissemble, he doubles his offence; and if he swear in vain, he shall not be acquitted. Turn away thy face from a woman trimly dreft; and gaze not at anothers beauty: for by the beauty of a woman many have perisht; and it inflames concupiscence as a fire. Be not at the feast of great drinkers; nor at the riotous banquets of those who bring their dishes together to eat: for the drunkard and the glutton shall be confum'd: fum'd; and the drowfy cloth'd with rags. I palt by the field of a flothful man, and by the Vinyard of a fool; and, behold, it was run over with nettles, and thorns cover'd its face, and the stone wall was destroy'd; which when I saw, I said it in my heart, and by the example learnt discipline: By what things a man sins, by the same he shall be tormented,

R. Blessed, O my God, be thy Providence for ever, which so plentifully furnishes us with rules of vertue: and so safely guides all those souls to happiness, who chuse to live under thy sweet government. *As thou hast shown us the way. Lord give us strength to walk in it; and bring us in the end to thy eternal rest. Make us seriously reslect on every line we read, and love the truth when it most reproves us: Make us labour to correct every error of our lives, and always humbly implore thy gracious affistance. *As thou hast----

Glory be, &c. As thou hast---- Then Laudsi

Or, if Matins alone be faid, conclude as follows.

Ant. Before man is life and death, Good and Evil; that which he chuses shall be given him:

V. He that follows Vertue chuses Good:
R. But the Vicious liver, endless Evil.

Let us pray.

God, whose wife Government reserves eternal joys for those, who observing thy right Discipline of Love, mortify their affections here to all things but thee; and eternal griefs for such, as neglecting thy Law of Reason, include to their Passions! Grant, we humbly beseech Thee, that thy gracious acquainting us with this indispensable order and end of the Providence may continually sway our choice, to leave the broad and statisting Road of present ease, leading to death, and press resolutely forward in the rough and narrow path which leads to true life; through our Lord Jesus Christ, thy Son, who with, Stc.

Commemorations, &c. As pag. 29.

Wednesday Lauds.

God incline, &c. As pag. 17.

Ant. All my life long will I praise my God; and lift up my hands to his holy. Throne.

Pfal. XLIV.

Et them neglect thy praises, O Lord, who never consider thy mercies:

Let them be filent to thee, O gracious God; whose mouths are full of themselves,

But as for us, who subsist by thy gifts, and thankfully acknowledge the Riches of thy Goodness:

Our hearts fall continually meditate on thee; and our lips delight to fing thy glo-

TY.

Bleffed for ever be thy Name, O Jefus, and bleffed be the sweetness of thy Wiffed dom.

Whose infinit Charity has vouchsaft our Earth *fuch excellent Rules to guide it to Heaven.

Thou taught'st us that happy skill of finding our lives, by a generous looking them to follow thee me as yet as had been a took

Thou taught'st us to love our true selves best, by wisely hating our mistaken selves.

Thou taught's us to trample this World under our feet; and use it as a step to climb up to the next.

From thee we learn those glorious Mysteries, that exalt our faith so high above rea-

fon.

From thee we derive those Heroick Counfels, that raise our fouls so far above nature.

From thee alone, and from thy School of grace, *all we know we learn, and all we do we receive.

How long, alas, might we have wander'd here, in the midft of darkness and error?

Had:

Had not thy love and pity, O merciful Lord, brought down thy very felf to become our light.

Never should we else have learnt to deny our selves; and take up our Cross and

follow thee.

Never should we have known that great fecret of peace; to forgive our Enemies, and do good to those who despitefully use use a listoury and virtual and all the should be the state of the should be t

On the unfatisfying things of this low Earth, should we blindly have set our whole

affections is voged sads att

Hadf thou not told us of the Kingdom of Heaven; and bid us lay up our Treasures there and two evol of an including non I

Hadit thou not terrify'd us to fear thy wrath; by declaring the mileries that at-

tend our fins :s earlie it no as and one refine

Hadst thou not invited us to obey thy Commands; by proposing the felicities of a pious life.

What hast thou promised, gracious Lord,

*to the meek and poor in spirit! 1 more

What hast thou promised to the Weepers here; to those that hunger and thirst after holiness!

How many joys has thy bounty prepared, for the lovers of mercy, and the makers of peace!

How many bleffings for the pure heart; and those who with patience bear their Crosses!

O thou all feeing Wildom of the eternal Father, and Soveraign King of Men and Angels!

Who from thy glorious Throne, didst defeed on our Earth, familiarly to teach

Write thou these facred words in the tables of our hearts; and suffer not, at any time, our passions to break them.

Make us still study Thee, our Heavenly Master; and continually admire the beauty of thy Law-made and an addition T

A Law that so clearly shews us our end; and so plenteously furnishes means to attain it.

A Law that fo fafely cures our infirmities; and fo fitly supplies all our defects.

A Law io exactly conform to true reason; and so highly perfective of humane nature:

A Blessed Law, that makes, even here, our life more sweet; and leads us hereafter to everlasting felicity.

Glory be, &c. As it was, &c.

Pfal. XLV.

Ner will we cease to exalt thy Goodness, O Jesu; since thou never ceasest to oblige us with new Blessings.

Thy generous charity could not thus be fatisfy'd, to have only spoken to us the words of life:

that thy Heav'nly Sermons rold is our dury

But thou must urge and provoke our Obedience; by the sweet enforcement of thine own. Example.

Thou forbad'st thy Followers to affect fu-

Barly Doaves: a son relial fore ; arread uno

Thou command'st the rich to give almswith chearfulness; and bestow'st on the poor-

Thou bid'st us not fear them that kill the body; and yieldest up thine own to the

death on the Cross.

Thou injoyn'lt us to love our fiercest Enermies, and thy dying breath pray'd for thy Crucifiers.

Thy perfect Soul needed not, as our weak:
Natures, *the outward forms and discipline

of Religion:

Met thou vouchfafed'st to observe the common Feasts; and assist at the publique Offices of the Temple:

To watch, and pray, and fast, with so fervent a zeal; that thy Practice out-did thine

own Precepts.

This life, and even death it felf, our merciful Lord undertook; to mark out for us the way to Heav'n. To beat it plain by his own facred steps; and render our passage thither easie and fecure:

Shall we not then, O my Soul, rejoycingly follow that path; *which we fee our Saviour trod before us?

Which we fee, though fored all o're with thorns; yet carried him directly to the glories of Paradife?

Shall we not confidently rely on so gracious a Leader; who promises, if we faint, to look back and relieve us?

O dearest Lord, bow down thy merciful Eye; and pity the frailties of our impersect nature.

Reach forth thy hand and strengthen us with thy grace; that nothing divert our advance towards thee.

But, in this dangerous Labyrinth of the World, and the whole course of our Pilgrie mage here;

Thy Heav'nly Dictates may be our map, and thy holy Life our guide.

Glory be, &c. Asit was, &c.

Pfal. XLVI.

Mand all generations adore his Providence.

From the beginning his mercy has still laid means, *to raise us to those blessed objects above our nature:

At

At first he created Adam with all necessary knowledg; and then ordain'd the Patriarch's to inform their families.

Afterwards he charg'd the Angels to bring us his Commands; and often inspir'd the Pro-

phets to declare his Will. .

When he had done all this, and found it not enough: to guide untoward man to his true end:

What did He then to fave the perishing world? O strange excess of the divine goodness!

He fent even his own beloved Son to dwel among us; and teach us the art of working our Salvation:

That facred art of training up our fouls for heav'n; and fitting them for the blifsful Union with himself.

But O, Thou King of glorious sweetness, whose flowing tongue dropt milk and honey!

We were, alas, not happy to behold thy Person; nor our ears worthy to hear thy Voice.

Yet e're we were born thou hadst us in thy thoughts; and provided'st a method to supply that defect.

Selecting a number of choice Disciples; and thorowly instructing them in thy heaven-

ly Doctrine.

That they might keep alive the memory of thee; and witness to all Nations thy stupendious works.

Thou

Thou verify'dst their Mission with the power of Miracles, and enslam'dst their hearts with the fire of thy Spirit:

O're all the world they proclaim'd thy Law; and undauntedly preach'd the cruci-

fy'd God.

Deep in the breasts of the Faithful did they write thy Gospel; and seal it before their eyes with their own blood.

Their Successors deposited the same precious treasure, in the common Magazin of

the Universal Church:

Enjoying their Children to guard it with their lives; and convey it unchang'd to future ages.

Thus is the Catholique Faith descended on us; and thus shall continue to the end of

the world:

'Tis but to ask our Fathers, and they will tell us; our Ancestors, & they will instruct us.

Bleffed be thy Wisdom, O Lord, which has laid such marks to feek thy Church; * and open'd our eyes to find it.

Bleffed be thy Power that has wrought fuch miracles to confirm thy faith; and in-

clin'd our hearts to believe it.

How many Souls are unhappily feduc'd; and lose themselves in the wilderness of Heresylves.

While we, by thy Providence, are direct-

ly led * the straight and only way to blifs.

How

How many Nations ly miferably involv'd * in the darkness of barbarism and unbelief!

While we enjoy a clear noon-day; and

safely walk in the light of truth.

O infinite Goodness! who freely chusest *

to pour forth thy bleffings on unworthyus:

As tis from Thee alone we receive these favours; to Thee alone let us return our praifes.

Glory be &c... As it was &c.

Ant. All my life long will I praise my God; and lift up my hands to his holy Throne.

Capit. 1 Peter 5.

The God of all grace, who has called us to his eternal glory in Christ JESUS, will himself, after you have suffered a little, perfect, confirm, and stablish you: To him be glory and empire, for ever and ever, Amen.

Hymn XIV.

MY God, had I my breath from thee.
This Pow'r to speak, and sing?
And shall my voice, and shall my song.
Praise any but their King?

My God, had I my Soul from Thee,
This pow'r to judg and chuse?
And shall my brain, and shall my will,
Their best to thee refuse?

Hast not this alone or That
Hast thou bestow'd on me:
But all I have, and all I hope,
I have and hope from Thee.

And more I have, and more I hope,
Then I can speak or think:
Thy bleffings first refresh, then fill,
Then overflow the brink.

But though my voice and fancy be Too low to reach thy praise:
Yet both shall strain thy glorious Name
High as they can to raise.

Glory to thee, immortal God,
One great Coequal Three:
As at the first beginning was,
May now, and ever be.

Ant. I have planted, and fenc'd, and fet Guardians over it: What more can I do for my Vineyard? fays our Lord.

V. Still it needs thine own continual eye:
R. Still the deaw of Heaving to keep it

fraitful.

God, whose Eternal Wisdom, the Word made Flesh and dwelling among us, not only told the World, with his own facred Mouth, the unthought on steps which lead directly

rectly to Heav'n: but trod them out plain with his own facred Feet, and ordain'd others after him, through all generations, to guide ours fleadily in them ! Let not, we humbly befeech thee, fo much love and care be lost on us but vouchfafe us thy continually necessary Grace, not only to learn by roat and profess with our lips this precious Way, kept still open to our eys, but make it our whole life to walk diligently in it, ev'n to Death and beyond: through our Lord Jesus Christ, thy Son, who, with, &c.

> Commemorations, dec. As pag. 29. Wednesday Vespers.

In the Name, &c. As Page 34. Ant. A good Conscience is a continual feast: and a peaceful mind, the Antepast of heav'n

Pfal. XLVII.

Ord, how fecure and quiet they live, whom thy grace preserves in innocence!

The day goes smoothly over their heads,

and filent as the shadow of a dyal.

vi Bor

The spirits of their fancy run calm and even, and ebb and flow in obedience to reafon.

All their delight is to think on heav'n: and reckon o're the joys they shall one day possess. Londa, the incheaght on steps which lead di-

Till fome unruly passion press to come in, and by its fawning out fide gain admittance.

It promises at firsteall joy, all happines;

but foon difcovers its pernicious intent.of I

Soon it grows bold to undermine their repole; and open a dore to all their enemies. V

So, at a little breach of the City wall, a whole Army pours in their numerous boe us, O Bleffed Julia, or clie we perit yb

Enflaving all that submit to their violence, and destroying all that make head to re-

fift it.

And fuch, alas is their confusion *, when once they have yielded to the first assault.

Immediately a throng of tumultuous fpirits croud into their heads; and utterly confume the little remnant of their peace.

O the distraction of a life led by humor; and the miserable thraldom of being subject

to our passions!

How often do they engage us to contend with others, and imbitter all our days with strife and envy!

How often do they quarrel even among themselves; and raise a war in our own bo-

foms!

and a peaceable mind If they by chance agree in one defire; they many times vex us with their being difappointed.

If they perhaps fomtimes succeed; they

feldom produce the expected content.

If they delight our corrupted tast; and we greedily swallow their unwholfom sweetness:

Then tis, alas, they most of all undo us;

feeding the humour of our fatal disease.

Vain at the best, and short are the injoyments of this World; and, after a little slattery, betray us into ruin.

Save us, O Bleffed Jefu, or elfe we perifh; awake, and with thy speedy mercy rescue thy

fervants.

Send down thy powerful grace to fustain our part; and thorowly reduce these unquiet disorders:

That we again may return to our former rest; and constantly injoy an universal

peace.

Peace with the bad, by bearing their injuries; and with the good, by conforming to their vertues:

Peace with our felves, by subduing Sense to Reason: and with thee, by improving Reason with Religion.

Glory be, &c. As it was, &c.

Ant. A good Conscience is a continual feast: and a peaceable mind, the Antepast of heav'n.

Ant. Thou art, O Lord, the only Anchor of our hope; save us, O Jesu, or else we perish.

on Pfal: XLVIII.

Thus are they miferably tost up and down, who float on the waves of their own passions.

Their wearied Souls foon faint within them; when they fee the Lord has withdrawn.

his presence.

They feek him, but cannot find him; they

call, but he gives them no answer.

O, still seek on, still call on your God; for

his mercy will forely awake at last.

Though he fometimes may flumber for a while; to try your duty, or punish your disobedience:

Though he may suffer a while the fury of the tempest; to shew you your hopeless state,

if left to your felves.

Yet be affur'd He'll hear your prayers at last; He'll not permit you to perish for

And now, when all their fears were grown to the height; and no means appear'd to fu-

Stain their patience:

0

H

r

31

al.

When the proud waves beat violently against them; and cover'd their little vessel

with despair and ruin:

Behold, his bleffed voice commands a calm; and immediately the Sea and Winds obey him:

Immediately his Sun arises in their hearts; and with its gentle beams revives their hopes.

Then

Then is their darkness turn'd into light; and the clouds disperse into a bright day.

Then they recollect their scattered thoughts; and range them again in their ancient order.

have escap't; and as often bless the merey.

that deliver'd them.

Often they look forwards on the course they are going; and as often sing with joy for their happy change.

Welcome again the easie yoke of Christ; and the light burthen of loving our Savi-

our :

Welcome the holy Offices of sweet devotion; and that foul-enflaming silent prayer.

Now we discern this beauteous truth; (and O may we print it deeply in our

minds.)

That the pleasures of vertue are pure and constant, and infinite blessings attend to re-

But the pursuit of vice is troublesome and intricate; and finishes its course in an abyss of

mifery.

Pity, O Lord, thou Raiser of them that

Pity thy Childrens weakness, who look up to thee, and dearly know we are nothing in our felves.

Let us not lose this unhappy experience; but teach us wisdom from our own miscarriage.

Teach us to observe where our error was; and fortify our selves against that defect.

To suppress our tentations in their first approach; when their power is weak and our choice in full strength.

To remember how formerly their flatteries have abus'd us; and, when they counter-

feit again, be no more deceiv'd.

Never to look on the face of pleasures, as they come drest up and smiling towards us:

But always reflect how fadly they go off; and leave nothing behind but their venomous sting.

So shall we gain the best of Victories; while we master our own corrupt inclina-

tions:

So shall we be honour'd with the noblest of Triumphs: while our conquer'd passions draw us up to Heav'n.

Glory be, &c. As it was, &c.

Ant. Thou art, O Lord, the only Anchor of our hope; fave us. O Jesu, or else we perish.

Ant. All our lots are in the hands of God; and all our fafety in the assistance of his grace.

Pfal. XLIX.

Ord, as thy all-wise Providence seems to sleep somtimes, and permit the storm to grow high and loud.

Yet never fails to relieve thy fervants, who faithfully call on thee in their day of

trouble:

So let thy favourable hand still bear us up, when thou feest us charg'd with any strong assault.

Leave us not then to our own infirmities; lest the Enemy of our fouls prevail a-

gainst us.

Forfake not our misery when we are faln; lest we ly for ever groveling on the Earth.

Suffer not our frailties to become a custom; lest we dy impenitent, and perish without re-

covery.

Deliver us, O Lord, from the occasions of fin; and the importunities of such as delight in folly.

Deliver us from the snare of enticing company; and the dangerous infection of ill ex-

ample:

Infection that spreads in every place its poysonous air; and where e're it enters,

corrupts and kills.

Once more, my foul, let us repeat this prayer: and humbly implore again fo necessary a blessing.

Deliver

Deliver us, O Lord, from the occasions of fin; and the importunities of such as delight in folly:

Deliver us from the fnare of inticing company: and the dangerous infection of ill ex-

ample.

Set a strict watch continually over our eyes; and diligently keep the dore of our lips.

Govern all our Senses, that they seduce not our minds: and order every motion of our

heart and fancy.

Perfect; O dear Redeemer, the work thou hast begun; and make even our passions fervants of thy grace.

Change our rude Anger to a feverity against our selves, and a pradent zeal for o-

thers:

Convert our Fear into a timorousness to offend, and an awful reverence of thy sacred Name.

Let all our affections be turn'd into Charity, that our hearts may defire nothing but thee.

Whom we may fafely love with our whole ftrength; whose heav n we may covet, and fear no excess.

O Thou, whose blissful vision is the joy of Angels, and Soveraign Happiness of all thy Saints!

O that our fouls could love thee without limits; as thou art in thy felf most infinitely amiable!

I 3

That

That we could fix all our thoughts on thee, and never take them off from the memory of the Sweetness!

At least, O thou fountain of eternal bounty, that flows so freely with perpetual bles-

fings!

That

Let every day we receive of thee *ftill fet

apart fome portion of its felf.

Seriously to meditate thy infinite mercies *and heartily rejoyce in thy glorious rewards:

Mercies that give us all we have; and rewards that referve for us all we can wish-

Glory be, &c. As it was, &c.

Ant. All our lots are in the hands of God, and all our fafety in the affiftance of his grace.

Capit. Gal. V.

He works of the flesh are manifest; which are fornication, uncleanness, wantonness, luxury, serving of Idols, witchcrast, enmities, contentions, emulations, angers, brauls, seditions, sects, envies, murthers, drunkennesses, riots, and such like: and they who do such things shall not obtain the Kingdom of God. But the fruit of the Spirit is charity, joy, peace, patience, benignity, goodness, long-suffering, mildness, faith,

modelty, continency, chaltity: against such

Hymn,

Hymn. XV.

Let them go court what joys they pleafe;
And gain what er'e they court:
For me, I find but little ease,
In all their gayelt foots.

My God, my only Blifs:

I shall not murmur at my part,

Nor envy their success.

They talk of pleasure, talk of gain;

None must their humor cross:
But well I know their pleasure's pain;
Their greatest profit, Ioss.

Our gains, our pleasures, too?

Pleasures that spring more sweet and free:
Gains that more fully flow.

Nay, well endur'd, our very pains.
To us a pleasure are:
And all our losses turn to gains;
If hopes may have their share.

And fure they may; such hopes as chear
The heav nesspoused brest:
Hopes, that so strangely charm us here,
What will they be possest!

1 4

All Glory to the facred Three; All honor, power and praise: As 'twas at first, still may it be. Beyond the end of days.

Ant. When O my foul, did we ever follow our passions, but they instantly wrought our difturbance, and threaten'd, at last our ruin? when did we ever turn our thoughts to piety, but it presently brought us peace, and refresht our minds with new hopes of felicity?

V. The winds are often rough, and our

own weight presses us downwards.
R. Reach forth, O Lord, thy saving hand,

and speedily deliver us.

Let us pray. GOD, whose infinite mercy has vouchfaf't us the mighty Rescue of thy only Son, from the desperate rebellion of our pasfions, which utterly confound the government and peace of our fouls! Grant, we humbly befeech thee, that our experience of the miserable effects of yielding to their allurements, may make us warier in observing, and severer in repressing their first motions; & thy grace fo strongly fortify us against all their furious and repeated affaults, that Reason may more and more recover its due force, and calmly joyn with Faith to fecure and exalt, in our hearts, the blissful throne of thy Charity;

Charity; through the fame our Lord Jesus Christ thy Son, who, &c. V. O Lord hear, &c.

As Pag. 46.

Wednesday Complin.

v. Our help is in, &c. As Pag. 47 Ant. Repent now, my foul, for the evils thou hast done; and bless thy God for the goods thou hast receiv'd.

Pfal. L.

TEll, we are fo much nearer our grave; and all the world is older by a day.

The portion of the wicked is fo much less; and their time of punishment so much approacht.

The fufferings of the Patient are so much diminisht; and their hopes of delivery fo much increast.

They, who have spent this day in sin and folly, *fee all their thoughts now vanisht like a dream.

They fee all's past but a fear of revenge; and the best that can follow is a bitter repentanceiniquest awour

But fuch as have wifely bestowed their time, and made another new step towards heav'n : VIETO HIST

They fee their joys come to meet them in. the way, and still grow bigger as they come :

Till, by an holy death, they joyn in one, and dwel together for eternal ages.

O Thou bleft Author of all our hopes, and

perfect fatisfier of all our wishes!

Do thou instruct us in this great wife truth: and let every Evening renew it on our minds:

That the things of this world are of little import, fince its joys and griefs last but for a

time:

But the future state most infinitely concerns us; where life and death endure for ever:

Glory be, &c. Asit was, &c.

Plate L. de no de de con esta sente

VE are nearer indeed the end of our life: but what are we nearer the end for which we live.

What have we done, my foul, to day, *that's

truly advancive to our last great home?

Have we encreast our esteem of heav'n; and settled its love more strongly in our hearts?

Have we avoided any known temptation or faithfully refilted, when we could not a-

Have we interrupted our customary faults; and checkt the vices we are most inclined to? Have we embraced the opportunities of good:

which

which the mercy of Providence has offer'd to our hands?

Have we industriously contrived occasions, to improve, as we are able, our felves and others?

Alas, dread Lord, what do we fee; when feriously we look into our guilty felves!

When we reflect on our former years; nay

even the follies but of this one day.

So many hours mispent in nothing; so ma-

ny abus'd in worfe than nothing.

Pardon, O meek Redeemer, what our paffions have done; and favourably supply what our weakness has omitted.

Make us hereafter more carefully watch,

that our time unprofitably flide not away.

Make us felect every day fome fit retreat : to fludy the knowledg of our felves and thee

Our felves, to correct our many infirmities: and thee, to adore thy infinite perfections.

Glory be, &c.

As it was, &c.

Pfal. LII.

Little thou know'lt, O Lord, is the good we do; and every grain of it deriv'd from thee:

Great we confess, are the evils we commit: and all to be charg'd entirely on our felves.

Tell me my foul, when first thou hast well examin'd the innumerable circumstances that concern thy state:

Tell me, and let not pride deny the truth, nor any thing divert thy free confession:

Could we have fav'd our felves from that dangerous tentation, unless of God had

powerfully fuftain'd us?

pose, unless his hand had blest our endeayours?

No, to thy felf, O Lord, give all the praise; if thy creatures have perform'd the least good work.

Give to thy felf all the glory, O Lord! if they have not committed the worst of fins,

Thy hand alone directs us to do well; and the fame bleft hand restrains us from ill:

'Tis not in us to esteem those unseen joys; and despise the flatteries of this deceitful world:

'Tis not the work of corrupted nature, to mortify our fenses, *and patiently bear the crosses we meet.

Of our felves we are inclin'd to none of these; but the grace of God enables us to all.

Grace gives us strength to overcome our passions; and the world and the siesh shall be subject to us:

Grace gives us faith to fortify our reason; and heav'n it felf shall be conquer'd by us.

Ant. Repent now, my foul, for the evils thou hast done; and bless thy God for the goods thou hast received.

Hymn

Hymn. XVI.

And do we then believe and the come; Where all this world shall summon'd be, To take their final doom?

Is there a heav'n indeed,

To crown the Innocent?

Is their a hell, and horrid pains,

The wicked to torment?

of discipline, think upon these things, which you have bot S burt sidt die si ! bood Good die sind seen an est it surteflom erul buA the God of erew ereifti se evil ew the Bourd North se entre out last; which refers for us eremal wages; our last; which refers for us eremal wages;

Still may this glorious hope and samuel Shine bright before our eys;
We shall at last go up to meet
Book Our Jesus in the skies.

Come, Jesu, Come, and take
Our banisht Souls to thee:
Come quickly Lord, that in thy light
Our Eys thy light may see.

One Coeternal Three:

As at the first beginning was a Amen.

Capit. Philip. 4.

For the rest, Brethren, whatever things are true, whatever honest, whatever just, what ever amiable, whatever of good same; if there be any vertue, if any praise of discipline, think upon these things, which you have both learnt, and received, and heard, and seen in me. These things do, and the God of Peace shall be with you.

Ant. Every night approaches us nearer our last; which reserves for us eternal wages; justly, yet with a vast and generous bounty, proportion'd to the works of our days.

V. The Wife will always keep their

Lamps ready trimm'd;

R. That the Bridegroom's call may never furprize them.

Let us Pray.

O God, whose merciful providence sweetens and makes easy the laborious course of our Rilgrimage through this world, with with constant conveniencies and seasons of repose! Vouchsafe us, we humbly befeech thee. to make our due advantage of this thy mercy; Composing our fouls more satisfyedly to rest, by a faithful recollection every Evening, how we have kept our way, and whether we are advanc't; and grant that, reflecting with hearty contrition on every ftep we have made awry, and with thankful acknowledgments on those thou hast led us right, we may henceforth be render'd more wary of our deviating inclinations, and more attentively obsequious to the steady guidance of thy grace; throughour Lord Jefes Christ thy Son, who, &c.

Vouchlafe, &c. 1 and As Page 76.

THE freely of each his bountcous hand wand tills. with his bleffings every living ercatare: he gives even Kings their daily and all the world's maintained by a la Come, latis we ret God that feels ns. He feeds open att flanding with the knowformulae and friengs bours pur wills with vis holy grace are netrelless over memories

with a three fard benefit; and lead is our whole

sagon with hove her

THE

OFFICE FOR THURSDAY.

MATINS.

1 1 Introduction, as page 1.

Invit. Come let's adore our God that feeds us.
Come let's adore our God that feeds us.

Pfal. LIII.

HE freely opens his bounteous hand; and fills, with his blessings, every living creature: he gives even Kings their daily bread, and all the world's maintain'd by his Provision.

Come, let's adore our God that feeds us.

He feeds our understanding with the knowledge of truth; and strengthens our wills with his holy grace: he refreshes our memories with a thousand benefits, and feasts our whole souls with everlasting hopes.

Come, let's adore our God that feeds us.
With

With Himself and with his facred Flesh he feeds us, and nourishes us up to immortal life: beginning even here that blessed union, which shall fully be perfected in his own Kingdom.

Come, let's adore our God that feeds us.

Come all we fervants of fogracious a Lord; whom he daily entertains with innumerable mercies: come all you Children of so loving a Father; for whom he has provided an eternal feast.

Come, let's adore our God that feeds us.
Glory be, &c. As it was, &c.
Come, let's adore, &c.
Come, let's adore, &c.

Hymn XVII.

R Ife royal Sion! rife and fing (King: Thy fouls kind Shepheard, thy hearts Stretch all thy pow'rs; call if you can, Harps of Heav'n to hands of man: This foveraign subject sits above The best ambition of thy love.

Lo here the Bread of Life, this day's
Triumphant Text, provokes thy praise:
The living and life-giving Bread,
To the great Twelve distributed;
When Life himself at point to dy
Of love was his own Legacy.

But, left That dy too, We are bid, Ever to do what He once did;

And

bach

And by a mindful mystick breath,
That we may live, revive his death;
With a miraculous Bread and Wine,
Transum'd and taught to turn Divine.

The Heav'n instructed House of Faith Here a Mysterious dictate hath; That they but lend their form and face, Themselves with reverence leave their place, Nature, and Name, to be made good By a nobler Bread, more needful Blood.

Where nature's law no leave will give, Bold Faith takes heart, and darcs believe: In different species, Names not Things, Himself to me my Saviour brings: As meat in that, as drink in This; But still in both one Christ he is.

Yet the receiving mouth here makes
Nor wound nor breach in what it takes:
Let one alone, of thousands be
Here the Dividers, single Ho
Bears home no less, All They no more;
Nor leave they Both less than before.

Lo the life-food of Angels, then, Bow'd to the lowly mouths of men: Lo the full final Sacrifice, On which all Figures first their Eyes: The ranfom'd Isaac and his Ram, The Manna and the Paschal Lamb,

Jefu,

Jesu, to Thee we sinners sue;
O Thou our Food and Shepherd too!
Still by Thy self vouchsafe to keep,
As with thy self thou feed'st thy Sheep:
Blest be that Love which thus makes Thee
Mix with our low mortality.

O may it raise and set us up Convicters of thine own sull Cup; Co-heirs of Saints: that so all may Drink the same Wine, and the same way: Nor change the pasture, but the place; To seed on Thee, in thine own Face.

Amen. Ant. Upon this Rock will I build my Church; and the gates of Hell shall not prevail against it.

Pfal. LIV.

Has he ordain'd no guide to conduct our fouls.

In the difficult way to their eternal home?

has he not provided bread for his Children?

He has; and still his mercy furnishes means, to perform whatever his justice commands.

Long since he espous'd to himself an unspotted Church; and promised it his Presence to the end of the World.

Establishing his truth on a firm Pillar; a

folid foundation to fultain our Faith.

That we waver no longer as little Children;

nor be carried about with every Wind of Do-

Nor confume all our dayes in studying to believe; without ever proceeding to life and action.

This Spouse, O thou gloriour King of Heaven, and admirable Lover of poor ruin'd Man!

This humble Spouse Thou cam'st down to woo, & dearly purchase with thine own Blood.

Thou hast indow'd her with eminent prerogatives, above the rest of the Daughters of Earth:

Preserving her in the midst of fews and Pagans; and, the subtler Enemies, Politicians and Hereticks.

Preserving her bright and Conspicuous as the Sun; that every open eye may see her light.

Preserving her still in perfect Unity; while all that divide from her are divided among them-felves.

Thou hast adorn'd her with the beauty of Order; and the precious Jewels of Heroick Vertues.

Thou hast strengthen'd her Hands with the power of Miracles; and crown'd her head with a diadem of Saints.

Thou hast given her the Keys of all thy Treasures; and open'd to her the Mysteries of Heaven it self:

Mysteries that free our Souls from the Dominion of Sense: and place them above the reach of Reason. These These thy whole Church unanimously attests; as deriv'd from thee, their Original source:

Whence running along through every age, they have always maintain'd their constant channel.

O may they still bear on their course; and still spread wider their wholsom streams.

May all the World be water'd with this dew of Heav'n; and bring forth fruit to Everlasting Life.

But, O unhappy you, who feek new paths; and blindly follow your misleading guides!

You who for sake the known Church-way to truth; and charge the whole Christian world with malice and error.

Tell me, can any reason considerately think; that so many witnesses should conspire in a falsehood?

Such as must necessarily damn themselves: and desperately endanger all their posterity:

Such as by every Ey may easily be discern'd: & the credit of the forgers confounded with shame.

Stay till a thousand Mothers freely agree, to poyson themselves and their beloved Children:

Stay till a Nation folemnly vote, *that a wave of the Sea is firmer than a Rock.

When you have feen this done; and the deluge of Antichrift himfelf invade the world:

Yet

Yet shall that Holy Ark still float above; and save the Just from the fury of the waves.

O the excessive goodness of our merciful God, who has made his Testimonies even too credible:

Too credible to be doubted by any thing but ignorance; too credible to be deny'd by any thing but passion.

We are almost now constrain'd to believe;

Lord grant'us grace but to hope and love.

Glory be, &c. As it was, &c.

Ant. Upon'a Rock will I build my Church,

& the gates of Hell shall not prevail against it.

Ant. How admirably, O Lord, has thy
Wisdom contrived our Salvation; infusing,
even by our senses, grace into our souls.

Pfal. LV.

Safe in this hand has our provident Lord*
deposited the Richest Treasures of his
Kingdom:

Commanding his Priests to conserve them with Reverence, and dispense them to others

with a prudent charity.

Soon as we're born into this world of danger; his vigilant Baptifus stands ready to fave us.

Ready to wipe out the guilt of our birth, and write our new names in the book of life.

What all eternity could never have worn off; a little fprinkling of water washes away. When

When we are come to riper years; and a

fit capacity of professing our Faith.

His holy Bishops mysteriously anoint our foreheads; to cherish and Consirm our growing belief:

That we never be asham'd of the Cross of Christ, but to the face of death freely confess.

him

If in our spiritual combat we receive a wound, he has appointed persons expressly to cure us:

Only he requires we should open our fores before them, and heartily repent our wilful

rashness.

He requires we should fatisfy the world and our own souls; in repairing the damage they sustain by our trespass.

Heal'd by the bitter waters of Pennance, we are immediately invited to all the sweet-

ness of Paradise:

To tast the delicious bread of Angels; to eat even the Fielh it self of the Son of God:

So to become intirely one with him; while we feed on his Body, and are govern'd by his

Spirit

n

n

That the world may continue in a bleft fuccession, he solemply fanctify'd the rites of

Marriage:

Exalting that state to the honour of a Sacrament, that we might more regard the holiness of its duties.

To

To prevent the failing of Governors in the Church; the Church, for which this world continues.

Themselves are impower'd to kindle fresh lights; who still may shine on, when old ones

are fpent.

Yet is there one important period of our life; the sickness that summons us to the bar of death:

Nor has our gracious Lord forgotten this;

but carefully provided an holy Unction.

To allay our fears in that fad hour; and ftrengthen our hopes of everlafting felicity:

That we may finish our course in peace;

and go up with joy to receive our crown.

Thus by thy wife, indulgent care; O Thou fweet Conducter of our Souls!

Every station of our pilgrimage has a fit entertainment; & every defect a proper remedy.

Glory be, &c. As it was, &c.

Ant. How admirably, O Lord, has thy Wisdom contriv'd our Salvation; infusing even by our senses, grace into our souls!

Ant. We confess we are bound to do many things against our will; why not believe

fome few above our understanding?

Pfal. LVI.

Hese are the seven bright golden Candleflicks, set up to enlighten and adorn

But behold, in the midst, One like the son of man,

man, but is indeed the Son of God:

Behold One difguis'd in the shape of Bread; but is indeed the Son, both of God and man.

He whom the Seraphims proftrate adore, and fly with all their wings to perform his commands.

He who came down to dy for us finners; and afcended again above the highest heav'ns:

Himself is there, and graciously stays our coming, to receive our pray'rs, and fend us home with his bleffing.

He's there, though not discern'd by sense, nor the mysteries of his prefence comprehended by reason:

Yet may a lively faith pass through the veil, and confidently enter into the Holy of Holies.

A faith that works by love may enter; and fill it self with celestial Manna;

But the uncharitable faith shall be cast into darkness; among them that believe & tremble.

Behold, O Lord, we believe & hope; perfect, by thy vigorous grace, our faint endeavours.

Quicken our half-dead faith into a ready affent, where ever thou art pleas'd to engage thy word.

Why should we doubt the Power of God can do somthing, that the weakness of man cannot understand?

Which of us knows how the common bread we eat * is naturally turn'd into our own fub-Stance?

To prevent the failing of Governors in the Church; the Church, for which this world continues.

Themselves are impower'd to kindle fresh lights; who still may shine on, when old ones

are spent.

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He whom the Seraphims proftrate adore, and fly with all their wings to perform his commands.

He who came down to dy for us finners; and ascended again above the highest heav'ns:

Himself is there, and graciously stays our coming, to receive our pray'rs, and send us home with his blessing.

He's there, though not discern'd by sense, nor the mysteries of his presence comprehen-

ded by reason:

Yet may a lively faith pass through the veil, and considently enter into the Holy of Holies.

A faith that works by love may enter; and

fill it self with celestial Manna;

But the uncharitable faith shall be cast into darkness; among them that believe & tremble.

Behold, O Lord, we believe & hope; perfect, by thy vigorous grace, our faint endeavours.

Quicken our half-dead faith into a ready affent, where ever thou art pleas'd to engage thy word.

Why should we doubt the Power of God can do somthing, that the weakness of man

cannot understand?

Which of us knows how the common bread we eat * is naturally turn'd into our own fub-flance?

And shall we dispute the supernatural conversion * of this blessed bread, into the sub-stance of our Saviour?

Shall we submit our reason to the secrets of nature; & make it judg of the mysteries of grace?

Shall we rely on the reports of men, where we do not see; and distrust the word of God, because we do not see?

No, let us now believe, that hereafter we may fee; when our eyes shall be open'd in the Kingdom of Light:

Where our dark Faith shall cease into Vision; and our Hope expire into full Enjoyment:

Where all our affections shall be contracted into Love, and Love extended to Eternity.

Glory be, &c. As it was, &c.

Ant. We confess we are bound to do many things against our will; why not believe some few above our understanding?

Our Father, &c. First Lesson.

Hrist loved his Church, and gave Himself for it, that he might fanctify it, cleansing it by the Laver of water, in the word of
life; that he might present to himself a glorious Church, not having spot or wrinkle. And
he gave some Apostles, and some Prophets, and
some Evangelists, and some Pastors, and Docators; for the consummation of the Saints, for
the work of the Ministry, for the edifying
the body of Christ, till we all meet into the uni-

ty & knowledge of the Son of God, into a perfect man, into the measure of the age of the fulness of Christ. That henceforth we be not children, wavering, and carry'd about with every wind of doctrine, by the wickedness of men, and their craftiness to circumvent into error: but following the truth in charity, let us in all things grow in Him, who is our Head, Christ. And I beseech you, Brethren, by the name of our Lord Jesus Christ, that you all fay one thing, and that there be no Schisms among you, but that you be perfect in one fense, and in one knowledge. Mark them that make diffentions and scandals, contrary to the Doctrine which you have learn't; and avoid them : for fuch ferve not Christour Lord, but their own belly, and by fweet speeches and benedictions seduce the hearts of the simple. Believe not every spirit, but prove the spirits whether they be of God; for, many false Prophets are gone out into the world: Therefore, Brethren, stand fast, hold the Traditions which you have learn'd, whether by word of mouth, or our Epistle. Obey your Prelats, and be subject to them; for they watch, as being to render account for your fouls.

R. My God, if ravenous Wolves feek by force to devour me, and with threats and penalties fright me from thy Faith; this shall be my guard against all their Violence, * I be-

K 2

lieve my Creed; and, in it, One only Catholick and Apostolick Church. If wily Foxes seek by craft to deceive me, and with wit and fallacies to seduce me from thy truth; this shall be my evasion from all their subtillity, * I believe—

Second Lesson.

And Jesus coming near spake to his Disciples, saying, All power is given me in heaven and in earth; Go therefore and teach all Nations, Baptizing them in the name of the Father, and of the Son, and of the H. Ghost: teaching them to observe all things whatsoever I have commanded you; and behold I am with you always to the end of the World.

The Apostles hearing that Samaria had receiv'd the word of God, sent to them Peter and John; who, when they were come, pray'd for them, that they might receive the H. Ghost; for he was not yet come upon any of them, but they were only Baptiz'd in the name of our Lord Jesus: then they Impos'd their Hands on them, and they receiv'd the H. Ghost.

And Jesus said to his Disciples, As my Father sent me, I also send you: And he breath'd on them, and said, Receive you the H. Ghost: whose Sins you shall Forgive, they are forgiven, and whose you shall Retain they are retain'd.

The

The Chalice of benediction which we blefs, is it not the Communication of the Blood of Christ? and the bread which we break, is it not the participation of the Body of our Lord?

When they had Ordain'd to them Priests in every Church, and had pray'd with fastings; they commended them to our Lord in

whom they believ'd.

For this cause shall a Man leave his Father and Mother, and cleave to his Wise; and they shall be two in one flesh: this is a great Sacrament; but I speak in Christ and in the Church.

Is any one fick among you? let him bring in the Priests of the Church, and let them pray over him, Anointing him with Oyl in the name of our Lord: and the prayer of faith shall save the fick, and our Lord shall raise him up; and, if he be in fins, they shall be remitted him.

Now, to him that is able to do all things more abundantly than we defire or understand, according to the power that works in us; to him be glory in the Church, and in Christ Jesus, to all generations, world without end, Amen.

R. Blessed, O Lord, be thy holy Name, who hast provided the Scriptures for the comfort of the Faithful, and blessed be thy gracious Wisdom, who hast left in thy Church, a Rule to interpret Them: *Lest the unlearned and instable should pervert them them to their

own destruction. Renew, O merciful Lord, a right spirit in the world; a spirit of humility and obedience: that, in reading those sacred Books, none may preser their private sancies before the testimony of the Church: but readily submit to them, whom he that hears, hears thee, and he that despises, despises thee: *Lest-

Third Lesson, I Cor. 11.

Or I receiv'd of our Lord that which also I have deliver'd to you; that our Lord Jefus, in the night wherein he was betray'd, took bread, and, giving thanks brake, and faid, Take and eat, This is my Body which shall be deliver'd for you: this do in Commemoration of me. In like manner also the Chalice, after he had fupt, faying, This Chalice is the new Testament in my Blood; this do, as often as you shall drink it, in Commeration of me: For as often as you eat this Bread, and drink the Chalice, you shall shew Lords death, till he come. Therefore, who ever shall eat this Bread or drink the Chalice of our Lord unworthily, shall be guilty of the Body and Blood of our Lord; but let a man prove himself, and so let him eat of that Bread, and drink of the Chalice: For he that eats and drinks unworthily, eats and drinks damnation to himself, not discerning our Lords Body.

R. I am the bread that came down from-Heav'n; not as your Fathers eat Manna and dy'd: dy'd: He that eats of this Bread shall live for ever: and the bread which I give is my Flesh, for the life of the World. *These, O my dearest Saviour, are thy very words; O give us always of this Bread! As the living Father sent me, and I live by the Father; so he that eats me shall live by me, and I will raise him up at the last day: for my Flesh is meat inindeed, and my Blood is drink indeed, *These----

Glory be, &c. *These---Pause, &c. Then Lauds:
Or, if Matins alone be said, conclude as followeth.

Ant. Let none excuse their wandrings from the straight Path of Life: behold a steady Guide! let none pretend faintness and want of spirits to walk in it; behold, at every step, abundant refreshments.

V. The Church shines ever bright, as the

R. And sheds all about as quickning Beams.

Let us Pray.

God, who hast establish a perpetually fure and Conspicuous Mistress of thy saving Truth amongst us, furnish with apt means estactionally to apply it in all important seasons; particularly with a most miraculous power to renew our Saviour's own moving Presence, beyond all doubt, to our very senses! Secure us, we humbly beseech K4 thee,

thee, by this thy gracious Providence against all dimness in our Faith, or coldness in our Charity; and beget such a heat in us, by walkingly diligently in thy clear light, at ev'ry turn so strongly reflected on us, as may at length set us heartily on fire, to pass beyond all Sacramental Veils, and eternally behold thee face to face; through our Lord Jesus Christ thy Son, who, &c.

Commemorations, &c. As Pag. 29.

Thursday Lands.

V. O God incline, &c. As Pag. 17.

Ant. How great is the multitude of thy fweetness, O Lord; which thou hast hidden for those that love thee!

Pfal. LVII.

WHere, O thou boundless Ocean of Charity! Where will thy overflowing streams stay their course?

We, and our gratitude strive to oppose thee; but nothing can result thy Almighty

Goodness.

When the implety of man was at the height; and their treacherous heads plotting to betray thee:

Then did thy wisdom mercifully consult, to overcome our malice with thy bounty.

Immediately thou contriv'dst an admira-

ble way, to invite all the world to a feast of miracles:

A feast where thy saced Body should be our food, and thy precious Blood our drink:

A feast where thy whole all glorious self *is

freely given to the meanest guest:

A feast of peace and love and incomparable sweetness; to which thine own blest mouth thus kindly calls us,

Come to me, you that labour for holiness, and are opprest under the weight of your

fins.

Come to me, you that hunger after heav'n, and thirst to drink at the fountain of bliss.

Come to me, and I will refresh you, with the wine of gladness, and the bread of life.

Rrong; and you that are strong, least you become weak.

Come you that have leifure, and here entertain your time; come you that are bufy, and here learn to fanctify your imployment:

Come all, and gather freely of this celestial Manna; and fill your souls with the food of Angels.

Glory be, &c. As it was, &c. Psal. LVIII.

Thus does our gracious Lord invite, and fhall we go? shall sincers dare to set down at his table?

Thus He invites, and shall we not go? shall wreach

wretches prefume to refuse his Call?

Rife then, my foul, and take thy swiftest wings; and fly to the Presence of this great Mystery.

Soon as thou com'ft, bow low thy head;

and humbly adore our hidden God:

Our God, who is come thus far to meet us; and brings along with him a whole heav'n to entertain us.

Arise, and leave the world behind thee; and run with gladness to falute thy Lord.

Enter the Palace of that admirable Tabernacle; the house of his own most glorious Residence.

There we shall see the Eternal Word, that descended from heav'n to become man for us.

We shall see him still more wonderfully abridg'd; into a lesser space and lower shape.

There we shall fee the Lord of glory, vested with the familiar forms of bread and wine.

There we shall fee the Prince of Peace, facrifice himself to reconcile us with his Father:

There we shall see, O stupendious mercy! the Son of God stoop even to the mouths of men.

Can we, O dear Redeemer! believe the e-Wonders; and not be ravisht with admiration of thy love?

Can we acknowledg thy supream Veracity;

and not believe (were they possible) still greater wonders?

What though our eys fay ther's nothing but bread? our faith affures us ther's nothing but our Saviour.

Shall not the Almighty Power, that made our fenses, exceed the operation of his own creatures?

Shall we refuse to believe our God : be-

No, no! Itis thy very fell we fee, O Bleffed Jesu! 'tis thine own light by which we see thee.

None but an infinite Wisdom could ever have invented *fo ftrange, and high, and prodigious a mystery.

None but a more than infinite Goodness would have imparted *fo dear and tender and rich a blessing.

Glory be, &c. in 100dl As it was, &c. louw

on Pfal. LIX from at July

I Ord, who are we, unworthy finners: that thus thou regardest our wretched dust?

What is all the world compared to thee : that thus thou feem's to diffegard thy fem?

'Tis for our fakes, and to that its to thy love: that thou perfonally vonchfafeff to dwell among us.

Tis for our fakes, and to spare the infirmity of our nature: that thy brightness appears not in its proper lustre.

Blessed,

Blessed, O Jesu, are the eys that see thee in this kind disguise; and the mouth that reverently receives thee:

Blessed yet more is the heart that desires thy coming; and longs to see thee in thy beaute-

ous felf.

O Thou eternal Lord of grace and glory; our joy and portion in the Land of the Living!

What hast thou there prepar'd for thy servants; who bestow'st such pledges of thy

bounty here!

What dost thou there reserve in thine own Kingdom; who giv'st us thy self in this place of banishment!

How will thy open vision transport our foul; when our dark faith yields such de-

light!

Nothing on earth so sweet, as to kneel whole hours before thee; and one by one confider the innumerable mercies:

What it must be in heaven to shine continually before thee; and all in one contemplate.

thy unspeakable glories!

o my ador'd Redeemer, when will that happy day appear; that mine eys may behold: thee without a veil?

When will these clouds and shadows pass away; that thy beams may shine on me in their

full brightness?

Object not against me, dearest Lord; that none

none can fee thy face and live:

Those fears thy love has chang'd, and all my hope *is now to live by feeing thee

Say not, O thou mild and gracious Majesty! if I approach thy presence Lmust dy:

Rather instruct me so to dy; that I may

live for ever in thy Presence.

Glory be. &c. As it was, &c.

Ant. How great is the multitude of thy fweetness, O Lord; which thou hast hidden for those that love thee!

Men, Benediction and Glory and Wifdom, and Thanksgiving, Honour, and Power, and Strength, be to our God for ever and ever, Amen.

Hymn XVIH.

Ith all the pow'rs my poor foul hath, Of humble love and loyal faith; Thus low, my God, I bow to thee, Whom too much love bow'd low'r for me.

Down busy Sense, Discourses dy; And all adore Faith's Mystery: Faith is my skill, Faith can believe As fast as Love new laws can give.

Faith is my ey, Faith strength affords, To keep pace with those pow'rful words: And words more fure, more fweet than they, Love could not think, Truth could not fay. O dear O dear Memorial of that death, which still survives and gives us breath!

Live ever, bread of Life, and be ston your My food, my joy, my All to me, and year

Come glorious Lord, my hopes increase; And fill my portion in thy peace: Come hidden life, and that long day For which I languish, come away.

When this dry foul those eys shall see, And drink the unleas d source of thee: When glory's Sun faith's shade shall chase; And, for thy weil, give me thy face.

Ant. He feeds the young Ravens that call on Him; and fays, He effects us much better than them: behold a full proof; He feeds them and all thingselfe; but to feed us, behold yet a fuller; O Riddle of Bounty! even out of the Feeder himself comes food for us.

V. The bread of life, which came down

from heav'n,

R. Feed us with the bread of science and

understanding.

Let us Pray.

O Bounteous Lord, the continual supplier of thy creatures with all convenient sustenance; to advance our growth and strength, fit to take heav'n by violence, and rife at length eternal enjoyers of thy self! Fix, we beseech thee; our eys and adoration on that open Hand which thus graciously gives us our daily.

daily bread : and grant that the miraculous Feaft of thy Sons Body and Blood may duly fanctify our talks to all other thy bounties; that they may relian, as they are, only thy great love to us; and feed, as they ought, purely thy dear love in us: through the fame our Lord Jefas Christ thy Son, who, &c.

Commemorations, &c. As pag. 29.

Thursday Veffers.

N the Name, &c. As Pag. 34

Ant. Whether, O my God, should we wander, if left to our selves? where should we fix our hearts, if not directed by thee?

Nhappy man! at first created just; as every work comes fair from the hands of God.

At first endow'd with dominion o're the Earth; and, which was more, with dominion o're thy felf.

At first, not only made sole Lord of Paradife; but heir apparent of the Heav'n of heav'ns.

All this thou lost by one rash act; disobeying the Law of thy wife Creator

All this, alas, we loft by thy transgression; which brought in fin, and death, and univerfal misery.

Our bodies were depray'd by thy diftemper ; per; and our fouls made fit for fuch deprayed bodies and the vive when here

Our fenses quickly rebel'd against reason; and both together conspir'd against grace.

Dulness and ignorance o'respred the world;

error and vice pollest mankind

The Law they observed was their own unruly appetites; and the Deity they worship'd, the work of their own hands.

Even the selected people of the true God; the favourite Nation of the Almighty Pro-

vidence.

They who were brought out of Egypt with fo many wonders; & feated in a Country flowing with Milk and Honey.

They, who had feen the Sea divide before them; and Rand on each fide, as a

wall to defend them.

They who had tafted the Quails and Manna from heav'n; and drunk of the streams that came gushing from the Rock.

Even they forgot their great Deliverer;

and fet up for their God a Golden Calf.

They could not worthip what they did not fee; they must have Gods to go before them.

Thus lay the miserable world all cover'd with darkness; and the thickest mists of gross Idolatry.

Thus had poor man quite lost his way; and all he could do, was to wander up and

down a while. CHIT Our bodies were deprayed by thy diffem.

DOI:

Till, when his few vain years were fpent, he suddenly descended to everlasting forrows.

This mov'd thy pity, gracious Lord! who often art found by those that seek thee not.

Who never with-draw'st thy hand in time of need; but constantly supply'st us in all our distresses.

This mov'd thy pity to undertake our relief; and come down thy felf, and dwelf among us.

That as our nature us'd to worship what it saw; we now should be what we might safely worship.

But thou again, dear Lord, must leave our world; and, though it be good for us, it hard to part from Thee:

Thou must again ascend into thy Fathers bosom, to prepare a place for thy faithful Followers.

Yet, even then, O thou wife and infinite Goodness! thou didst not wholly for sake our earth.

Only thy usual cloaths and shape were chang'd; but thy former Self still dwells among us.

Still thou art really here to move us by thy presence, and entertain our devotions without fear of excess.

We know 'tis impossible to adore our God

too

too much; O that twere possible to adore

Glory be, &c. As it was, &c.

wander, if left to our selves? where should we fix our hearts, if not directed by Thee?

Ant. Blessed be thy Providence, Q God, that so tenderly nurses up the world; still growing on to new degrees of perfection.

Pfal. LXI

Ord, what a happy change has thy coming wrought! what glorious Effects has thy Doctrine produc'd has a more as and

Narrow was once the gate, and frait the path to Blifs; and few there were that

found it ... bood mol nines north

gov

Once in a populous City not Ten that were just; and on the whole carrie but eight that were Tavid.

Now we fee Thousands, with a frong and generous love, run swiftly after Thee in the ways of the Counsels:

Now, we see Millions, with a fair degree of hope, walk constantly towards Thee in

the ways of thy Commandments:

Now we fee Kings and mighty Nations fubmit to Thee; and hope all the world will

ere long adore Thee.

Whence, O my God, could this strange improvement come; but that JESUS ascending left himself on our Altars?

Whence

Whence could this bleffing foring, but from his holy Life; and the infinit merits of his painful Death to yolgine vilody liw I

Both which, are here miraculously united; and the Fruits of both abridg'd into this one

Myftery.ilig ym mi nobia ?

This is the Mystery that gives life and spirit to the Church; and works all the wonders that adorn the world

This builds our great and fumptions Temples; to bestow on our God the best house We have stood bA largewood up noily all

This with our richest treasures beautifies our Altars; to entertain our Lord in the best ffer thy facred Self before his nes sw year

This breeds the reverence we pay to Priefts; and excellently disposes us to believe

and: obey them con and mont eranound

This keeps alive our dear Redeemers. death; and applies to our Souls all the vertue of his Passion.

This file our hearts with heroick Courage,

to do and fuffer for the Name of TESUS.

This is, in fine, the food of Faith, and Hope, and Love; and thefe three fit us for eternal happiness.

O bleft memorial of my Saviours love, and

faithful Seal of all his promises!

If I forget to sing of thee, let my tongue cleave to the roof of my mouth.

If I forget to meditate on Thee, let my head head forfeit its power to thinks poned W

All the short time I remain in thy Presence, I will wholly employ to adore thy Majesty.

Thee will I blefs for all thy mercies; to

Thee will I open all my necessities.

& thy gracious Assistance for the time to come.

Imploring thy peace for the Souls departed,

and thy Bleffing for all the world.

O spotless Lamb, once slain for us on the Cross; and daily facrificed on the holy Altar!

Be thou our powerful Advocate with thy heav'nly Father; and folicite by thy Merits his mercy for us.

Offer thy facred Self before his Throne, & turn away the wrath we deferve for our fins.

So flaves are rescu'd from their chains,

While they appeale their offended King, with the pleasing remembrance of his beloved Son.

And so hope we, and infinitely more; from the infinitely greater Mediation of JESUS.

If Thou, O Lord, shalt thus restore our liberty; and cloath thy servants in the robes of innocence.

Then shall we all delight to be still in thy presence; & follow thee, where're thou goest.

In thy Processions, we'l wait on thy triumph; in thy Visiting the Stck, we'l attend thy charity.

When thou art Lifted Up, we'll how before Thee;

Thee; when folemnly Expos'd, we'l publick-

ly adore Thee 100 apo ai vino son ant s

Where e're Thou art we'l never forfake Thee: where e're we are our hearts shall be with Thee.

Glory be, &c. As it was, &c.

Ant. Bleffed be thy Providence, O God that to tenderly nurses up the World; still growing on to new degrees of perfection.

Ant. This is the greatest charity that God himself can bestow: fince God can bestow no-

thing greater than himself.

A No does our glorious God not only vifit: but dwell perpetually with us men upon out of love, It thus gives no timulelf in thatas

He whom the heav'n of heav'ns cannot contain : does he make his residence in our little

Tabernacles Programs bonded and a send

Where are you holy Angels, that you fly not Swiftly down; and in your white Robes attend your Lord? and Thou LEST ver O Dec

Where are you carelefs men, that you run not quickly hither; and with your lowest ho-

mage bow to your King ? and bus sood

Who tho' he shines out clear to the Blesfed alone; and the beams of his glory frike bright upon their faces. Yet have his mercies to us far more of mi-

racle; far more of care & tender Providence. While he not only is pleafed to be among us;

4 7 7 4

but condescends to become even one with us:

While he not only is our God to go before us; but our very food to enter into us.

O fouls redeem'd by the Blood of JESUS; and nourisht with the fiesh of his facred Body!

Why melt you not away into tears of Joy; for being to regarded by the King of Heav'n?

Why not, at least, dissolve into tears of for-

row; for fo little regarding him? (ca no gui

Who will not tremble with an amorous reverence, that stands in the fight of fo great a

Majesty!

Who can forbear to be transported with joys that thinks, I'm going to receive my God!

out of love, * thus gives me Himfelf in pledge of my Salvation.

o infinite sweetness, how good is it for us to be here; and behold our Lord transfigured before us to the day of the condition and the con

one, O my JESU, for Thee, and one for each

That in our little Tents we may dwell about Thee; and fing and bow and rejoyce before Thee. Thee and of response to sent and on and W

What hould the captive wish but liberty? and the weary Pilgrim, but to be at rest?

What should the fick defire, but health? and what can I, but to be with my God?

But stay, am I drest like a friend of the

Bridegroom; that I fafely may come to this Marriage Supper?

Have I confider'd, how chalt these eyes should be, which go to behold the God of purity?

Have I consider'd how clean that mouth should be, which presumes to eat the Bread of Heav'n?

But most, how all-celestial that soul should be, which aspires to an union with the Body of our Lord?

Look, look my heart, look well into thy felf; and firstly search every corner of thy brest.

Alas, how poor and dull and empty are we! how infinitely unworthy to divine a Sacrament!

Yet are we call'd by Him that can command : by Him that fees and pities our mifery.

He bids us come, he furely will receive us; and with his bounteous fulnels supply our defects.

Go then my foul, go to that facred Table; and take thy part of that delicious Banquet.

Go all inflam'd with love, and joy, and hope, and quench thy holy thirst at that Spring of Bliss.

When thou half tasted the sweetness of the God; and feel'st his heav'nly streams flow gently on thee.

Open thy happy breft, and fuck those waters in; and let them freely run over all thy powers. Let them loak deep to the root of thy heart;

and

and turn thy barren heath into a fruitful land: Fruitful in holy thoughts, and pious words; fruitful in good and just and charitable deeds.

Fruitful to thy felf, in thine own improvement; fruitful to others in thy good example.

No more ingratitude to fo gracious a God; no more neglect of fo glorious a Majesty.

Away false pleasures, sin and vanity; for the God of holiness hath touch't my heart.

He has himself gone in, and taken full posfession; and seal'd it up for his own service.

Glory be, &c. As it was, &c.

Ant. This is the greatest charity that God himself can bestow; since God can bestow no-thing greater than himself. Capit. 1 Cor. 13.

TF I speak with the tongues of men and Angels, and have not Charity; I am become as founding brafs, or a tinckling Cymbal; and if I should have Prophecy and understand all mysteries, and all knowledge, and if I should have all Faith, so that I should remove Mountains, and have not Charity; I am nothing. Charity is patient, is benign; Charity envies not, deals not perverly, is not puft up, is not ambitious, feeks not her own, is not provok't to anger, thinks not evil, rejoyces not upon iniquity, but rejoyces with the truth; fuffers all things, believes all things, hopes all things, bears all things. Charity never fails: but whether Prophesies, they shall be be made void; or tongues, they shall cease; or knowledg, it shall be destroyed. For we know in part, and Prophecy in part; but when that which is perfect shall come, that which is in part shall be made void. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. Now we see darkly through a glass, but then face to face; now I know in part, but then I shall know, even as I am known. And now there remain faith, hope, Charity, these three; but the greatest of these is charity.

Hynm XIX.

Do I resolve an easy life, Stor'd with plenty, free from strife? When dear Lord, thy days and nights Pass'd in poverty and fights.

Do I delign a gentle death,
Singing out my aged breath?
When, my Saviour! tortures tore
Thy (foul from body) drown'd in gore?

O dread daily Sacrifice!
Acting in a fweet difguise
Jesus Passions o're again;
Such undue conceits restrain.

Reep still lively in my mind;
How lought to be refign'd:
How this Pattern ought destroy
All my sensual grief or joy.

h 5, - 1

90

Are sufferings Ills? no; Goodness chose His and our way to bliss through those:
Are pleasures Goods? no; Wisdom scornid
Their dalliance, and us forewarn'd.

This, this make my Ditty be,
Atleast, when-ever thee I see;
Thee, it's ground so oft repeating,
To prevent my souls forgetting.

Jesu! thus arm'd, no terrors shall
Make my vertuous courage fall:
No flatteries here my blest hopes drown:
Since thy Cross led to thy Crown.

Live for ever glorious Lord, Live by heav'n and earth ador'd O may both their praises give They who see, we who believe.

Amen.

Ant. Thou art ascended our glorious Redeemer, to prepare a place for us; yet continuest still here our gracious Emmanuel, to prepare us for it.

V. Tis thy delight, O Lord, to be with

the children of men;

R. O make it ours to be with the God of heav'n.

O God, who, feeing the dulness of our spirits need so often fresh impulses of sense, hast wonderfully contrivid our alone-saving Object, thy sacrific'd Son, continually

refence, still really among us! Reclaim, we humbly befeech thee, all our wandring affections, with this miracle of goodness, and compose them into such a diligent and devout attendance on our graciously vey!'d Jesus; that we may daily feed our adoration and love of him, and daily grow in our desires of seeing eternally his glorious Face; who with thee and the H. Ghost lives and reigns One God world without end: Amen.

V. O Lord hear, &c. As Pag. 46.

Thursday Complin.

V. Our help, &c. As Pag. 47.

Ant. What could'st thou say, dear Lord, more sweet than this? Thy delight is to be with the children of men.

Pfal. LXIII.

Who will give me this happy favour; that I may find my God alone?

That I may find him in the filence of retirement; where the noise of this world can no way interrupt us.

But that my God may speak to me, and I to him; as dearest friends converse together:

That I may unfold before him all my wants; and freely ask the charity of his counsel.

2 What

What shall I do, O my gracions Lord, to be happy here? What shall I do to be happy hereafter?

Nature already has thus far taught me; that, in all I undertake, I feek my own good.

Only I have cause to fear, I may mistake that good; and set up an idol instead of Thee.

Unless my God vouchsafe to instruct me;

and thew my foul its true felicity.

Hark, how the Eternal Wisdom gives thee advice; and let every word fink deep into thy soul.

Seek with thy first endeavours the Kingdom of heav'n; and all things else shall be added

to thy wish.

Love with thy whole affections the injoyment of thy God; and all things else shall conspire to thy happiness.

All these, my lips confess, are excellent truths; but when, O my God, shall my life

confess them;

When shall I perfectly overcome my passions; and guide them so, that they may draw me to thy light?

While they are mine, alas, I cannot govern them: behold, dear Lord, I offer them all to

thee.

Check thou their lawless motions by thy grace; lest they violently carry me away from my duty.

Wean

Wean thou my heart from the follies of this world; and quicken its appetite to thy folid joys.

That I may hunger and thirst perpetually after thee: and those glorious promises thou

hast made to thy servants.

That my whole foul may feek thee alone; fince thou alone art all my heav'n.

Glory be, &c. As it was, &c.

Plat. LXIV.

When O my foul, shall thy God find thee alone; free from those busy thoughts that fill thy head?

O with what ready charity would he then instruct thee: and let thee into his blessed Se-

crets!

Himself would become thy familiar Guest;

and dwel with thee in perpetual joy.

Lord, Thou must enter first, and chace those fancies away: and consecrate my soula temple to thy felf.

Take thou entire possession, and hold it fast for ever; and suffer not the enemies of my

peace to return.

Sir thou as Soveraign King, and absolutely command; for thy government is mild, and

rewards are infinite.

*to him that receives thee with an humble love

All that's contain'd in those sweet and my-

flick words, he dwels in me, and I in him.

O bleffed words, if once my foul can fay, He dwels in me, and I in him!

He is my refuge in all temptations; he is my

comfort in all distresses:

He is my fecurity against all enemies: he dwels in me, and I in him.

What can an infinite bounty give greater than it felf? and what can an empty creature receive greater than it's God?

Oglorious God, my life, my joy: and the

only center of all my hopes!

Were my unsteady soul once united to thee; or once had relish the sweetness of thy prefence:

How would all other company feem dull and tedious; and the whole world be bitter to my taft!

How would my thoughts cleave fast to thee; and gladly feal this everlasting Covenant!

If thou, O Lord, wilt dwel with me, my

heart shall continually attend on thee.

Night and day will I fing thy praises: and all my life long adore thy mercies.

Glory be, &c. As it was, &c.

Pfal. LXV.

Thou art my only hope, O bleffed Jefu! and thy favour alone is all things to me.

In thee I find the providence of a father, and the tender kindness of an indulgent mother.

In thee I enjoy the protection of a King, and the rare fidelity of a constant friend.

In thee I possess whatever I want: and the

fulness exceeds even my utmost desires.

Thouart, O Jesu, my God and all things: what can I think or wish for more?

Already enough is faid for them that love: and know the value of those precious words.

O sweet and charming words, My God and all things! sweet in excess to those that tast them:

Not to the corrupted palates of the world; who relish nothing but the food of sense.

Words that revive the fainting mind: and fill its darkest thoughts with light and joy.

O may these blessed words dwel on my tongue; and live for ever in my faithful memory!

Where e're I am in this constant world; and

what ever business entertains my hand:

Still let my inward ey look up towards thee: and fix its fight on thy glorious face?

Still may I wish and long for that happy day,

which opens to my foul fo bleft a view:

Where I shall see, and no longer darkly believe, *that thou, O Lord, art my God and all things.

Glory be &c. As it was &c.

Ant. What couldn't thou fay, dear Lord, more sweet than this! Thy delight is to be with the children of men.

Hymn

Come my thoughts, that fondly fly
At every toy which passes by;
Spending so your strength in vain,
While what you court you ne're can gain.

Come; fond man, who fure must be Quite tir'd with all this life can see; Losing of thy hope and time: Come, take advice of this plain rime.

Seek no more abroad thy rest;
But seek at home, in thine on brest:
Let thy mind from guist be clear;
Then look for all thy comfort there.

With thy Self, and with thy God, Delight to make thy chief abode: There repose secure and free; And no mischance can trouble thee,

Should death's felf thy walls affail, Still thou are fafe and canst not fails Still thy foul's thine own, and she, To a new house remov'd shall be.

New and lasting there above.

All built and furnish't with pure love:

There shall this mud-wall of thine,

Repair'd, the brightest stars out shine.

There thy Lord, who feeds thee now With his own flesh, will more bestow; He came down to be like thee; Thou shalt go up, and like Him be.

King

King of glory! King of Peace; May these our praises never cease : Still may we adore thy Throne, Still bow and fing to thee alane.

Amen.

Capit. I Pet. 5. Humbie your felvs under the mighty handi of God, that he may exalt you in the day of Visitation; casting upon him all your folicitude; for he has care of you. Be fober and watch, for your adversary, the Devil, as a roaring Lych compasses about feeking whom: he may devour, whom relift ftrong in faith.

Ant. Be vacant, and fee how sweet our Lord is; get above the eclipse of the Earth, and be ravisht with the light of his countenance.

V. I faid to all creatures, Peace, begone. R. Let me enjoy my God in solitude & silence Let us Pray.

God, whose delights are to be with the children of men, when thy grace can prewail with us to quit all other Company, and re-tire to thee alone! Grant, we humbly beleech thee, that thy Providence's withdrawing every night all the world from our fenfes may efficacioully move us to clear our heads and hearts. of all its diffractions; and thy H. Spirit, finding our minds happily vacant, may fill them with acts of love and reverence and adoration of thee as our only God and all things, through our Lord Jefus Christ thy Son, who, &c. Youchfafe; &c.

As Page 56.

THE Massace to OFFICE FOR FRIDAY.

MATINS.

Introduction, as page 1.

Inv. Come let's adore our God that redeem'd us. Come let's adore our God that redeem'd us. Pfal. LXVI.

7 Hen we had fold our felvs to fin, and were all become the flaves of Satan: our bleffed Jesu descended from Heav'n, and with a vaft price bought out our freedom.

Come.let's adore our God that redeem'd us. The price was no less than his own dearest blood, which he plenteoully shed on the holy Erofs: depositing fo his inestimable life, to rescue us sinners from eternal death.

Come let's adore our God that redeem'd us. Let us confecrate this day to his facred memory, and tenderly compassionate his unparallel'd fufferings; repenting from our hearts our many fins; and thankfully admi-Jing his infinite mercies.

Come, let's adore our God that redeem'd us.

Let us wean our minds from unbecoming delights, and mortify our fenses with a prudent restraint: that, carry'd on the wings of fasting and alms, our prayers may mount up more swiftly to Heav'n.

Come, let's adore our God that redeem'd us.
Glory be, &c. As it was, &c.

Come, let's adore, &c. Come, let's adore, &c.

Hymn. XXI.

Ome, let's adore the King of love,
And King of fufferings too:
For love it was that brought him down,
And fet him here in wo.

Where flow'rs that fade not growerized And planted him in our poor dust,

Here for a time this Heav'nly Plant W
Fairly grew up and thriv'd;
Diffus'dits sweetness all about,
And all in sweetness liv'd.

So long to fiercely chide;
This tender Flow'r at last bow'd down
Its bruised head, and dy'd.

O narrow thoughts, and narrower speech,

Here your defects confess,

The life of Christ, the death of God, How faintly you express!

Help, O thou bleffed Virgin root,
Whence this fair Flow'r did fpring;
Help us to raife both heart and voice,
And with more Spirit fing.

To Father, Son, and Holy Ghost,

One undivided Three,

All highest praise, all humblest thanks, Now and for ever be. Amen-

Lord; for his yoke is sweet, and his burthen

awohamin Pfal. LXVII.

MY God, who can complain of doing too much; if they consider the labours of JESUS

Those painful labours he so freely undertook, and mildly stoopt to his humble task.

When he might have flown on the wings of Cherubins; he choic to walk with us worms, in the dust:

When he might have call'd for Manna from Heav'n; in the sweat of his brows he would eat his bread:

When he might have made the Angels his foot flool; he rather became fervant of his Parcents:

and readily obeying even their least com-

There, in that humble privacy, He increase in wisdom; and grew in grace both with God and man.

Still by his pious candor gaining the love

*of those happy few that faw his life:

That faw thy holy life, O glorious JESU! and heard with joy and wonder thy incomparable fayings.

That felt a gentle motion flir their hearts,

to love and imitate fo bleft a pattern.

O that the same sweet spirit of grace*might draw our minds, dear Lord, to thee!

O that we could, in every passage of our life, still actually resect on the example of thine!

Thy retirements were fill'd with holy speculations; and in the midst of business thy mind was free for Heav'n.

Thy converse with others mispent no time; but bestow'd every moment in excellent charity.

TO instruct the ignorant, and reduce the deceiv'd; to comfort the afflicted, and heal the

difeas'd:

TO convince the froward, and absolve the penitent; and perswade all the world to be truly happy.

It was thy meat and drink to do thy Father's

will. O make it ours to perform thine!

Make us in every action ftill think on thee!

What thou thy felf wouldst do. O blessed

JESU: if thou again wert here among us.

And when we thus have learnt our duty;
Lord, make us do what thou hast made us know.
Glory be &c. As it was &c.

Ant. Take up thy Cross, and follow thy Lord: for his yoke is fweet, and burthen light.

Am. He humbled himself for us, & became obedient to death; even the death of the Cross.

Plat. EXVII.

MY God who can repine at fuffering too; much; if they remember the afflictions of JESUS:

Those many afflictions he so patiently endur'd, and bore with silence all their weight.

Even from his humble cradle in the grot of Bethlehem, to his bitter Cross on the mount of Calvary.

How little do we read of glad and prosperous! how much of pains and grief and peropetual Affronts!

Somtimes abandon'd by his nearest friends; and left alone among all his discomforts:

Somtimes pursu'd by his siercest enemies; and made the common mark of all their spite:

Somtimes they plot to infnare Him in his words; and enviously slander his miraculous deeds.

Somtimes tumultuously they gather about him to gaze at and abuse this Man of forrows.

Somtimes they furiously feize on his Person; and hale and drag him along the streets:

At:

At last, they all conspire to take away his life, and condemn him to a starp & cruel death.

Have you feen a harmless Lamb* stand filent

in the midft of ravenous wolves;

So stood the Prince of Peace & Innocence :

belieg'd with a ring of favage Jews.

When they blasphem'd him he reply'd not again, and, when they injuriously struck him,

he only observ'd their rashness:

When they provok't him with their utmost malice, he pleaded their excuse; and when they kil'd him, he earnestly pray'd for their pardon.

O strange Ingratitude of humane nature; thus barbarously to crucify the worlds Redee-

mer!

O admirable love of the worlds Redeemer, thus patiently to dy for humane nature!

Say now, my Soul, for whom thy dearest Lord * indur'd all this and infinitely more:

Canst thou complain of thy little troubles; when the King of glory was thus afficted?

Canst thou complain of a meanly furnisht house, when the Son of God had not where to lay his Head?

We wear the badg of a Crucify'd Lord; & shall we shrink back at every Cross we meet?

We believe in God that was Crown'd with Thorns, and shall we abide to tread on nothing but Boses?

Before our Eyes, O JESU, we see thee humble

humble and meek; and shall thy servants be

proud and infolent?

We see thee travail up and down, poor and unregarded; and shall thy followers strive to be rich and esteem'd?

Thy charitable labours were maliciously flander'd, and shall not our faults have the

patience to be reprov'd?

Thou disdain'dst not to be cal'd in scorn, the Carpenters Son; and cannot our lowness bear a little disparagement?

O how unlike are we to that bleft Original, who descended from Heav'n to become our

Pattern!

How do we go aftray from that facred path, which the holy JESUS trac'd with his own fteps!

Pity, O dear Redeemer, the infirmities of thy children; and strengthen with thy grace

our fainting hearts.

Arm us, O glorious Conquerour of fin and death, against all the fears and terrors of this world.

Arm all our powers with those celestial vertues, of Faith, and Hope, and invincible Love:

That we may still go on, and resolutely meet * whatever stands in our way to heav n.

Since we must fuffer as Christians, and deferve it as finners; Lord, let us bear it as becomes thy servants.

Glory be, &c. As it was, &c.

Ant,

Ant. He humbled himself for us, and became obedient to death; even the death of the Cross.

Ant. Unworthy are we, O Lord, of the least of thy favours: may thy facred Passion make us worthy the greatest.

Plat. LXIX.

r-Y God, when I consider what thou hast suffer'd for us, and what we have done against our selves:

I am amaz'd at the wonders of thy goodness. and confounded at the vileness of our mifery.

Our fins were the cause of thy cruel death;

yet still we permit them to live in us.

We entertain the worst of thine enemies; and treacherously lodge them in our own bofomes:

Preferring a petty Interest before thy heaven; a transitory pleasure before eternal felicity. 100

Many we confess, are the follies of our life; and our Consciences tremble at their own

great guilt.

Many are the times thou haft graciously pardon'd us; and still we relapse, and abuse

thy clemency.

The memory of our Transgressions is bitter to us, and the thought of our ingratitude extreamly afflicts us.

But is there, O my JESU, any stain so foul, which thy precious Blood cannot wash away?

Is there any heap of fins fo vast, to exceed the number of infinite mercies?

O no, Thou canst forgive more than we can offend; but thou wilt not forgive, unless we fear to offend:

Unless we seek to Thee for peace and reconcilement; and humble our selves in thy

holy Presence.

Wherefore, behold O Lord, we fall down at thy crucified Feet; and there ask pardon for our perverse affections:

Reverently we kifs thy pierced Hands; and implore forgiveness of our wicked actions:

Humbly we falute thy bleeding Side; and supplicate thy grace to purify our intentions.

All we can offer thy offended Majesty, to

pacify the justice of thy wrath,

Is only an humble eye bath'd in tears; and a penitent heart broken with contrition:

Only a firm Resolve to change our lives:

and even all this we must beg of Thee.

O Thou, our gracious and indulgent Lord! who freely pardon'st all that truly repent:

Who giv'st repentance to all that ask; and invit'st all to ask, by promising to give!

Make us look feriously into our own brests;

and heartily lament our many failings:

Make us fearch diligently for our bosomfins; and strive to cast them out with prayer and fasting.

Open thou, O Lord, our lips to accuse our crimes:

crimes; that we blush not to confess what we

fear'd not to do?

Correct our past sins with the works of Penance; that the stains they leave, may be quite ta'ne away.

Preserve us hereafter with thy powerful grace, that no temptation surprize, or over-

come us.

Extend thy mercy, O Lord, over all our works; since Thy self has declar'd 'tis above all thine own.

Glory be, &c. As it was, &c.

Ant. Unworthy are we, O Lord, of the least of thy favours; may thy facred Passion make us worthy the greatest.

Our Father, &c.

First Lesson.

A Ttend to me, O my People,! hear me, O my Nation! for a Law shall proceed from Me, and my Judgment shall rest to be a light of the world. I gave my Back to the scourgers, and my Cheeks to those who pluckt off the Hair. I turn'd not away my Face from them that rebuk't me, and spit upon me. I have trodden the Wine-press alone; and of the Gentiles, there was not a Man with me. I lookt about, and there was no helper; I sought, and there was none to aid. All that saw me, laught me to scorn; they shot out their lips, and shook their heads: He hop't in the Lord, let him deliver him; because

He delights in him, let him fave him. I was as one that was deaf, and heard not; and as a dumb man, that opens not his Mouth. They who fought evil against me, spake vanities and meditated deceits all the day long. They open'd their Mouths upon me, as a Lyon ravening and roaring: many dogs incompast me; the counsel of the malignant besieg'd me. They pierc'd my Hands and my Feet, they numbred all my Bones, they divided my Garments, and for my Vesture they cast Lots. They gave me Gall to eat, and, in my thirst. Vinegar to drink. I am poured out as water, and all my Bones are disjoymed; my Heart is made like Wax, melting in the mid'ft of my Bowels: My Strength is dry'd up like a pot-sheard; and my Tongue cleav'd to my Mouth. Thou hast brought me down to the dust of death.

R. All this, O bleffed JESU! thou taught'st thy holy Prophets, to prepare the world for thy coming: all this, and infinitely more, Thou verify'dst in thine own Person; with pains, and forrows, and reproaches, able to make even Patience it self break forth into this sad complaint, *O all you that pass by the way, behold and see, if there be grief like to my Grief! I was betray'd, and bound, and led away captive; I was revil'd, and buffeted, and scornfully spit on; I was stript, and scourg'd, and condemnd to a cruel death:

death; I was crown'd with thorns, and pierc't with nails, and crucify'd among theeves: *O Second Leffon.

Ow therefore faith our Lord, Turn to me with all your heart, in falling and weeping and mourning. Rend your hearts and not your garments, and be converted to the Lord our God: for he is benign and merciful, patient and of much compassion, and ready to pardon your offences: who knows if he will return and forgive and leave behind him a bleffing? Seek our Lord while he may be found, call on him while he is nigh. Behold the hand of the Lord is shortned that he cannot fave; nor his ear heavy that it cannot hear; but your iniquities have divided between you and your God, and your fins have hid his face from you, that he will not hear. Let the impious for fake his way, and the wicked man his thoughts, and return to our Lord, and he will have mercy on him; and to our God; for he is bountiful in pardoning. Walh you, be clean, take away the evil of your thoughts from mine eys: cease to do perversly. learn to do good; feek judgment, relieve the oppressed, judg for the fatherless, defend the widow. Come now, and argue with me, faith our Lord: though your fins be as Scarlet, they shall be white as snow; and though the red as vermillion, they shall be white as wool

R. Who will give water to my head, and a fountain of tears to my eys: that day and night I may continually weep and mourn and lament, for my own fins, and for my Saviours fufferings! *O my ador'd Redeemer! make us feedily mend, lest we ruine our felvs. Thou hast given us these holy rules to guide our lives, and enforc't them on us by thine own examples; fasting, and praying, and weeping, and humbling thy self to death, even the death of the Cross: *O my-----

Third Leffon.

The Ehold in the day of your fast you find plea-D fure, and exact of all your debtors, you fast to debates and contentions, and strike with the fift impiously. Is this such a fast as I have chosen; a man to afflict his foul for a day? is this it; to wind his head about like a Circle, and spread fackcloath and ashes? Is not this rather the fast I have chosen? dissolve the bands of impiety, unlose the heavy burthens; break in pieces every yoke, and let the opprest go free; deal thy bread to the hungry, and bring the poor and harbourless into thy house; when thou seels the naked cover him, and despite not thine own sesh. Then shall thy light break forth as the morning, and thy health speedily arise, and thy Juflice go before thy face; and the glory of our Lord compais thee round about. Then shalt thou

thou call, and our Lord will answer: thou shalt cry, and he will say, behold I am here! I am he who blots out thy iniquities for my own sake, and thy fins I will remember no more: I am the Lord thy God, who teach thee profitable things, and govern thee in the way where thou walkest: I am the Lord thy God, who take thee by the hand, and say to thee, fear not, I will help thee; fear not, for I am with thee, shrink not aside, for I am thy God.

R. My God, never let me so rely on any outward performances, that I neglect the improvement of my mind; lest my fasting become an unprostable trouble, and my prayer a vain lip-labor. *The Soul and the Body make a Man; and the Spirit and Discipline make a Christian. Never let me so pretend to inward perfection, that I slight the outward observances of Religion; lest my thoughts grow proud and phantastick, and all my arguments be but a cover for licenciousness. *The Soul-----

Glory be, &c. *The Soul----

Pause, &c. Then Lauds:

Or, if Matins alone be said, conclude as follows.

Ant. O ye foolish I when will younderstand the gracious providence of our Lord; in chastening whom he loves, and scourging every child he receives?

V. Gold it felf is tryed and refined in the

R. And the faithful Man in the furnace of Afflictions.

Let us pray.

Example hast raught us what labours and sofferings Heav'n deserve; and may require to take it by violence! Confound, we humbly befreech thee, the nice tenderness of Nature in us, by this thy more tenderly condescending Grace: And dispose us more easily to follow it by this plain Resection, that, since Flesh and Blood cannot enter into thy Kingdom, whatever inures us practically to put them off here by prudently denying ev'n their just Contentments, most certainly helps us in our way thither; and is neful to perfect farther even the Perfectest; through our Lord Jesus Christ, thy Son, who with, &c.

Commemorations & c. aspay. 29.

Friday Lands.

V. O God incline, &c. As pag. 17.

Am. Come, let us glory in the Cross of our Lord Jesus Christ; in whom is our life and health, and Resurrection.

pikience of our Lord, in cast

Pfal. LXX.

CHall we rejoyce, my Soul, to day? Shall we not mourn at the Funeral of our dear Redeemer!

Such, O my Lord, was the excess of thy Goodness; to derive joys for us, from thine

own forrows.

Thou forbad'ft thy Followers to weep for thee; and referv'dst to thy felf alone the

shame and grief.

Thou invitest all the world to glory in thy thy Cross, and command'st us to delight in the memory of thy passion.

Sing then, all you dear-bought Nations of the Earth! fing Hymns of glory to the H. Jesus.

Sing every one who pretends to felicity; fing immortal praises to the God of our Salvation:

To him, who for us indur'd so much scorn: and patiently receiv'd fo many Injuries:

To him, who for us swetdrops of Blood; and drank off the dregs of his Fathers wrath:

To the eternal Lord of Heav'n and Earth: who for us was flain by the hands of the wicked:

Who for us was led away as a Sheep to the Slaughter, and as a meek Lamb open'd not his mouth.

Whither, O my God, did thy compassion carry thee! How did thy Charity too far pre-

vail with thee!

Was it not enough to become man for us; but thou must expose thy felf to all our miferies ? Was

Was it not enough to labour all thy life; but thou must suffer for us even the pains of death?

No, gracious Lord, thy mercy still observ'd.

Thou saw'st our too much fondness of Life *needed thy parting with it, to reconcile us to death.

Thou faw'lt our fear of fufferings could no way be abated; but by freely undergoing them nthine own person.

O bleffed Jefu! whose grace alone *begins

and perfects all our hopes:

How are we bound to praise thy love! how infinitely oblig'd to adore thy goodness!

At any rate thou would'ft still go on to heal

our weak and wounded nature:

Even at the price of thine own dear Blood; Thou would'st finish for us the purchase of Heav'n.

Glory be, &c. As it was, &c.

Pfal. L X X I.

A Wake, my Soul, and speedily prepare *thy richest sacrifice of humble praise:

Awake, and fummon all thy thoughts * to make hast and adore our great Redeemer.

For now 'tis time we should reverently go; and offer our hearts at the foot of his Cross.

Thither let us fly from the troubles of the World; there let us dwell among the mercies of Heav'n.

Under

Under the shade of that happy Tree let us kneel, and often look up to our dearest Lord.

Let us remember every passage of his love;

and be fure that none escape our thanks.

Let us compassionate every stroak of his death, and one by one salute his sacred wounds.

Blest be the hands that wrought so many miracles; and were bor'd with cruel nails.

Blest be the Feet that so often travail'd for us; and at last were unmercifully fastened to the Cross.

Blest be the Head which was crown'd with Thorns; the head that so industriously studied

our Happiness.

Bleft be the Heart which was pierced with a Spear; the Heart that so passionately lov'd our peace.

Blest be the intire Person of our Crucify'd Lord; and may all our powers joyn in his

Praise:

In thy eternal praise, O gracious Jesu; and the ravishing thoughts of thy incomparable sweetness.

O what excess of kindness was this! what

strange extremity of love and pity!

The Lord is fold, that the flave may be free; the Innocent condemn'd, that the guilty may be fav'd.

The Physician is sick that the Patient may be cur'd, and God himself dies that man may live.

M 2 Tell

Tell me, my Soul, when first thou hast well consider'd, and looks about among all we know.

Tell me, who ever wisht us so much good? who ever lov'd us with so much tenderness?

What have our nearest friends done for us; or even our Parents, in comparison of this Charity?

No less than the Son of God came down to redeem us; no less than his own dear life was

the price he paid for us.

What can the favour of the whole world promife us, compar'd to this miraculous boun-

EV?

No less than the joys of Angels are become our hope; no less than the Kingdom of heaven is made our inheritance.

Glory be, &c. As it was, &c.

Pfal. LXXII.

To thee, O.God, we ow our whole felvs; for making us after thine own Image.

To thee, O Lord, we ow more than our felys, for redeeming us with the death of thine only Son.

Nor were our ruins fo foon repair'd; as at

first our being was easily produc'd.

Thy Power to create us faid but one word,

and immediately we became a living foul.

Butthy-Wisdom to redeem us both spake much, **and wrought more, and suffer'd most of all.

To

To redeem us, He humbled himself to this low world; and all the infirmities of our miserable nature.

He patiently endur'd hunger and thirst; and the malicious affronts of enraged enemies.

How many times did he hazard his life, to fustain with courage the truths of heaven!

How many tears did he tenderly weep, in compassion of his blind, ingrateful Country!

How many drops of blood did he shed, in that doleful garden, and on the bitter Cross!

The Cross, where, after three long hours *of grief and shame and intolerable pains,

He meekly bow'd his fainting head; and in an agony of prayer yielded up the Ghost.

So fets the glorious Sun in a fad cloud; and

But goes to shine immediately in the other world; & soon returns again, & brings us light.

And fo dost thou, dear Lord, and more; thy very darkness is our light.

Tis by thy death we are made to live; and

by thy wounds our foars are heal'd.

O my ador'd Redeemer, who took'st upon thee all our miseries; to impart to us thine own felicities!

Can we remember thy labours for us; and not be convinc't of our duty to thee?

Can our cold hearts recount thy sufferings? & not be inflam'd with the love that suffer'd;

Can we believe our falvation cost thee fo

dear; and live as if to be fav'd were not worth

our pains?

Ingrateful we, how do we slight the kindness of our God! how carelesty comply with his gracious design!

For all his gifts he requires no other return, than to hope still more, and desire still grea-

ter bleffings.

For all his favours he feeks no other praise: than our following his steps to arrive at his glory.

O glorious Jesu! behold to thee we bow; & humbly kis the dust, in honour of thy death.

Behold thus low we bow, to implore thy bleffing; and the fure affiftance of thy special grace.

That we may wean our affections from all vain defires; and clear our thoughts from all

impertinent fancies.

Then shall our lives be intirely dedicated to thee, and all the faculties of our fouls to thy holy service.

Our minds shall continually study thy knowledge, and our wills grow every day stronger

in thy love.

Our memories shall faithfully lay up thy mercies, and both tongue and heart shall sing for ever.

Glory be, &c. As it was, &c.

Lord Jesus Christ; in whom is our life, and health, and resurrection.

Capit

Capit. 2 Cor. I.

B Lessed be the God and Father of our Lord Jesus Christ, the Father of mercies, and God of all consolation; who comforts us in all our tribulations; that we also may be able to comfort them who are in any distress, by the consolation where with we also are comforted of God. For, as the passions of Christ abound in us, so likewise by Christ our comfort abounds.

Hymn XXII.

That our loud fong may reach the Sky;
And there present to Thee our praise.

To thee, bleft Jefu, who cam'ft down, From those bright sphears of joy above: To purchase us a dear-bought Crown, And woo our Souls t'espouse thy love.

Long had the world in darkness fate;
Till Thou and thy all-glorious light
Began to dawn from heav'ns fair gate;
And with thy beams dispel their night,

We too, alas! still there had stood, As common slaves in the same shade: But mercy came, and, with his blood, Our general ransom freely paid.

Not all the spite of all the Jews,

Nor death it self could him remove:
Still He his bleft design pursues;
And gives his life, to take our love.

M 4

And now, my Lord, my God, my all! What shall I most in Thee admire?

That pow'r which made the world, and shall The world again dissolve with fire?

O no, thy strange humility,

Thy wounds, thy pains, thy Cross, thy death: These shall alone my wonder be,

My health my joy my fall m

My health, my joy, my staff, my breath.

To Thee, great God! to thee alone, Three Persons in one Deity,

As former ages still have done,
All glory now and ever be.

Ant. We are bought with a Price, even the most precious sweat and blood of Jesus; henceforth to call him Master, whose service is perfect freedom, and gives us effectual power to become the sons of God.

V. The chains fell off our hands and feet:

R. When Thine, dear Redeemer, were nail'd to the Cross.

Let us Pray.

O Eternal Father, who fent'st down thy only Son to redeem the world inflav'd to fin and Satan, by assuming our frail nature, and powerfully teaching us both by word and example, its sole way to that bliss, for which we are created! Grant, we humbly be seach Thee, that the continual memory of his binter passion and death on the Cross may be get in us an utter disvalue of the Goods or Ills we

meet

meet with here, compar'd to the advancing our felves or others in the esteem of what we hope hereafter: through the same our Lord Jesus Christ thy Son, who, with &c.

Here, on every Friday and other day that is Fasted, Say, kneeling.

V. Lord have mercy on us.

R. Christ have mercy on us.

V. Lord have mercy on us. Our Father, &c.

V. And lead us not into temptation:

R. But deliver us from evil, Amen.

V. Have mercy on us, O Lord, have mercy on us.

R. For our Souls truft in thee.

V. And under the fladow of thy wingswill we hope;

R. Till our iniquities pass away.
V. Have mercy on us, O Lord, for we are weak.

R. Heal us, O Lord, for we have finned against thee.

V. Our iniquities are gone over our head:

R. And like a fad burthen fit heavy on us. V. Will not our God require an account of

these things. R. Will he not examine every passage of . our lives?

V. He fees the fecrets of our hearts;

R. And our darkest Sins are not hid from Him.

R. Lord make us judge our felves, lest we be condemn'd by thee;

R. And chaftife our felves, lest we be pu-

nisht by thee:

V. Make us mortify our fenses with difcreet Austerities;

R. Particularly contrary to the Passions.

which molest us:

V. That we may reduce our bodies into fubjection to our minds;

R. And our minds into subjection to Thee:

V. That, as our too much liberty brought us to folly;

R. Our just severity may bring us to pardon.

V. Pardon, O Lord, the iniquity of our fins;

R. And graciously remove away all thy punishments:

V. Enter not into judgment with thy fervants, O Lord;

R. For in thy fight shall no one living be

justify'd:

V. Our ruin, we confess, is wholly from our selves;

R. And all our hope is in thy falvation:

V. If we repent, and fay, Now we'll begin,

R. Tis time now to rife from fleep;

V. Behold temptation stands at the door,

R. And our weak relistance lets it in:

V. Our corrupt nature conspires with our Enemies.

R. And our evil customs prevail against us:

V. Pity

V. Pity us, O Lord, thou who know'ft whereof we are made:

R. Wean us from this world. Thou who

V. Deliver us from the occasions that for

R. Deliver us from the occasions that id

V. Deliver us from all sudden and difa-

R. Deliver us from the miferies of ever-

Why art thon fad, O my Soul?

ReAnd why art thou disquieted within me?

- V. Still truft in God; for still we will praise

R. He is our Saviour, and our God.

V. O praise our Lord, for he is good;

R. And his mercy endures for ever:

V. Let all who fear our Lord, now fay,

R. That his mercy indures for ever:

V. He was mindful of us in our low estate;

R. For his mercy indures for ever !

V. And redeem'd us from our Enemies;

R. For his mercy endures for ever:

V.He will guide us here in the ways of peace;

R. For his mercy indures for ever;

V. He will bring us hereafter to the joys of Eternity.

R. For his mercy indures for ever.

V. O Lord hear, &c. R. And let our, &c.

Le

Let us Pray.

God, who didft feverely punish our first Parents for eating the forbidden fruit and hast so often recommended to us the neceffary duties of abstinence and fasting! Grant, we befeech thee, that, by observing diligently thy holy Discipline propos'd to us in the Laws and Practice of thy Church, we may correct our levities, and revenge our excesses, and subdue our irregular appetites, and frustrate the temptations of the Enemy, and fecure our perfeverance, and daily proceed to new degrees of Vertue and Devotion: Till, in the end of our lives, we receive the end of our labours, the Salvation of our Souls in thy Heavenly Kingdom; through our Lord IESUS Christ, thy Son, who, with, &c.

Commemorations, &c. As pag. 29.

Eriday Vespers.

N the Name, &c. As page 34. Ant. O senseless we, that so little consider what we do against our Saviour, or what He fuffered for us.

Pfal. LXXIII.

Ord how the world requites thy love! how ingrateful are we to thy bleffed memory!

We negligently forget thy facred Passion;

or rather, far worfe, our fins renew thy fufferings.

While we deprive others of their right, what do we else but divest thee of thy cloaths?

While we delight in strife and Schisms; what do we else but rend thy seamless coat?

If we despise the least of thy Servants, are we not as so many Herods that scorn'd thee?

If we for fear proceed against our Conscience; how are we better than Priate that condemned Thee?

By forfaking thy Will to follow our own; do we not chuse a murtherer before Thee?

By retaining a sharp and bitter malice; do we not give thee Vinegar and Gall to drink?

By shewing no mercy to the poor and afflicted; do we not pass by the Cross as strangers unconcerned?

Thus we again crucify the Lord of Glory;

and put him afresh to an open shame. If all

*to the facred memory of our dear Redeemen?

Are these the thanks our gratitude returns

* to that strange excess of our Saviours love?

When we sate in darkness, he took us by the hand; and kindly led us into his own light.

We fought not him, but he came from far to find us; we lookt not towards him, but

his mercy call'd after us;

He call'd aloud in words of tenderness; why will you perish. O you Children of Men?

Why

Why will you run after empty trifles; as if there were no joys above with me?

Return, O you dear-bought Souls! and I will receive you; repent, and though you had really crucify'd me, I will forgive you.

Behold, O Bleffed JESU, to Thee we come; and on thy holy Crofs faften all our confidence.

Never will we uncluse our faithful hold; till thy grace has feal'd the Pardon of our fins.

Never will we part from that standard of hope; till our troubled Consciences be different in peace.

There will we ftand, and figh, and weep;

and every one humbly fay to thy mercy:

Thou for me. and of the violence; answer

Glory be, &c. As it was, &c.

Ant. O fenfeless we, that so little confider what we do against our Saviour, or what he suffered forus!

Ant. He is the propitiation for our Sins; and not for ours only, but for the fins of the whole world.

Pfal. LXXIV.

Be filent, O my Soul, and thy Lord will answer for thee: be content, and He is thy security:

Be innocent, and he will defend thee; be

humble, and he will exalt thee:

He will forgive thee all thou repentest; He will bestow on thee more than thou askest.

Never

Never let us fear the favour of our God; if we can but esteem and defire it:

He that fo freely gave us himself; will he not with himself give us all things else?

Is not his painful life, and bitter death

* fufficient pledg of his love to us?

Is not his infinite love to us * fufficient mo-

tive of our duty to him?

A duty to which we are so many ways obliged; and wherein our Eternity is so highly concerned.

Surely they have little Faith, and far less Hope; who doubt the mercies of se graci-

ous a God:

-Mercies confirm'd by a thousand Miracles; and dearly seal'd with his own Blood:

That innocent Blood which was shed for us; to appeale the wrath of his offended Father:

That Blood, whose every precious drop

was worthy to fave fo many worlds.

O bleft, and all redeeming Blood, which flow dft so freely from the source of life!

Bath our polluted Souls in thy clear streams:

and purge away all our foul impurities.

Cleanse us, O merciful Lord, from our secret faults; and from those darking fins that most abuse us.

Wash off the stains which our malice has caus'd in others, and those which our weak-

ness has received of them.

Let not them perish by our occasion; nor us be undone by theirs:

But

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But let our charity affift one another; and

thy clemency pardon us all.

Pardon O gracious JESU, what we have been; and with thy holy Discipline correct what we are:

Order by thy Providence what we shall be;

and in the end, crown thine own gifts.

Glory be, &c. As it was, &c.

Ant. He is the Propitiation for our fins; and not for ours only; but for the fins of the whole world.

Ant. Now is the time of acceptance, now is the day of Salvation, let us demean our felves as the fervants of God, in fasting and watching, in patience and charity.

Pfal. LXXV.

Should'st thou, O Lord, have dealt with us in rigour; we had long since been sentenced to eternal death:

Long fince our guilty fouls had been fnatcht away; & hurried down to everlasting torments.

But thy gracious mercy has repriev'd our lives; and given us space to work out our pardons.

Now is the time of acceptance with Thee;

now is the day of Salvation for us:

Now let us mourn for our former offences; and bring forth fruits worthy of repentance.

If we O JESU, have hitherto persecuted thee; and with our fins nail'd thee on the Tree of death:

Now

Now let our whole endeavours attend thy fervice; and loyally conspire to un-crucify their Lord.

Let us afcend the Mount of Calvary; and

often as we go, kifs thy holy steps.

We kifs thy fteps, when we love thy ways; and humble our felves, and follow thee.

Let us there on our knees approach thy Cross; and reverently cover thy naked Body;

We cover Thee, when our charity cloaths thy fervants; and hides the infirmities of thy little ones.

Let us there with tend'relt care unfasten the nails; and gently draw them out of thy hands and feet:

We draw them out, when we freely obey thy will; and loofen our affections from cleaving to the World.

Lord, when we thus have rescu'd Thee: and plac'd Thee again on thy Throne of glory:

Instead of Thy felf, nail Thou us up to the Cross; who really deserve what Thou really endur'dft.

Crucify our flesh with the fear of Thee; and

give us our portion of forrow here.

Crucify the world to us, and us to the world; that, dead to it, we may live in Thee:

At least, live thou in us, O holy TESU! and fit our fouls for fo glorious a gueft.

Enter into our hearts, and fill them with thy felf; that no Room be left for any thing but Thee.

One only hope we have, thy care of us; one only fear, our neglect of our felves.

Glory be, &c. As it was, &c.

Ant. Now is the time of acceptance; now is the day of falvation: let us demean our felves as the servants of God; in fasting and watching, in patience and Charity.

Capit. Philip. 2.

IF there be any confolation in Christ, if any comfort of Charity, if any fellowship of spirit, if any bowels of Commiseration, fulfil my joy: that you be of one meaning, having the same charity; of one mind, of one fentiment. Let nothing be done by contention, nor by vain glory; but in humility, every one counting others better than themselves; every one confidering not the things that are their own, but those that are of others. Let this mind be in you, which was also in Christ JE-SUS; who, being in the form of God, thought it no robbery to be equal to God: but he abafed himself, taking the form of a fervant, made into the similitude of men, and in shape found as Man. He humbled himself, being made obedient to death, even the death of the Cros; for which God has exalted him, and given him a name above all names: that at the name of JESUS every knee bow, of things in Heaven, of things on Earth, and of things under the Earth; & every tongue confess, that our Lard JESUS Christ is in the glory of God the Faher. Hymn

Hymn XXIII.

A Nd now, my foul, canst thou forget
That thy whole life is one long debt
Of love to him, who, on this Tree,
Paid back the sless he took for thee?

Lo, how the streams of precious blood Flow from five wounds into one flood: With these he washes all thy stains, And buys thy ease with his own pains.

Tall tree of Life! we clearly now That doubt of former Ages know; It was thy wood should make the Throne Fit for a more than Solomon.

Large Throne of love! royally spread With purple of too rich a red: Strange costly price! thus to make good Thine own esteem, with thy King's blood.

Hail fairest Plant of Paradise;
To thee our hopes lift up their eyes:
O may alost thy branches shoot,
And fill the Nations with thy Fruit.

O may all reap from thy increase, The Just more strength, the sunner peace: While our half-wither'd hearts and we Engraft our selves, and grow on thee.

Live, O, for ever live, and reign, Bleft Lamb whom thine own love has flain; And may thy lost sheep live to be True lovers of thy Cross and Thee.

All

All glory to the facred Three,
One undivided Deity;
As it has been in ages gone,
May now, and ever, still be done.

Amen.

Ant. Our Lord dy'd for us, that we might live in him; and putting off the old man with all his concupifcences, be renew'd henceforth in the spirit of our minds.

V. Behold, dear Saviour, thou art exalted

from the earth.

R. Fulfil thy word, and draw all things to thy felf.

Let us Pray.

God, who at the price of thy only Sons last drop on the Cross, hast won our hearts from this life and all the goods of it, to the sole pursuit and hopes of Thy self in evernity! Posses, we befeech thee, and absolutely dispose of what Thou hast so dearly paid for: mortifying us to this world, and confirming our courage to sight manfully under the Banner of our crucify'd JESUS; that we stand the shock of all temptations, and nothing in life or death be able to separate us from thy love in Him-our glorious Redeemer, who, with &c.

Here, on all Fridays, and other Days that

V. Lord have mercy on us. R. Christ have mercy on us.

V. Lord

V. Lord have mercy on us. Our Father, &c.

V. And lead us not into temptation;

R. But deliver us from evil, Amen.

V. Who will give water to our eyes:

R. And a fountain of tears to our head?
V. That we may weep, day and night,

R. The loss of our time past, and the dangers of our time to come.

V. That we may weep for our many fins:

R. And humbly confess our grievous offences.

V. We have finn'd with our Fathers, we have finn'd:

R. We have done unjustly, we have committed iniquity.

V. We have broken the Laws of our Maker:

R. We have provok't the wrath of our Judg.
V. We have despis'd the goodness of our God:

R.What shall we do O thou Preserver of men!

V. What shall we do, but appeal from the Bar of thy Justice,

R. To thy mild and gracious Seat of Mercy, V. Spare us, O Lord, for thy Mercy fake:

R. Spare the works of thine own hands;

V. Spare us whom thou hast made for the enjoyment of thy Self:

R. Spare us whom thou hast redeem'd with

thy precious Blood.

V. Pardon, O Lord, our fins of weakness and furprize:

R. Pardon our fins of wilfulness and malice.

V. Par-

V. Pardon our relapsing into the sins we have repented.

R.Pardon our lying in fins without repentance.

V. Make us fo grieve for our fins that we hate them.

R. And hate them fo, that we quite for fake them:

V. Check our unruly passions with thy holy fear:

R. And guide our lives in the ways of discipline:

V. That we may turn to thee with our whole

heart;

R. In fasting, weeping and mourning:

V. That we may humble our fouls in prayer:

R. And redeem our fins with alms:

V. That we may root out our vices with contrary vertues:

R. And bring forth fruits agreeable to penance.
 V. Hear us, O merciful Lord, when we pray for our felves.

R. Hear us, when we pray for others.

V. Remember the Congregation thou hast possess from the beginning:

R. Defend and govern and increase it for ever. V. Give to thy Priests the spirit of knowledg:

R. The spirit of holiness and zeal and wisdom.

V. Give to thy People the spirit of docility:

R. The spirit of obedience, devotion, and

R. The spirit of obedience, devotion, and charity.

V. Reveal thy felf, O Lord, to those who never knew Thee: R. And

R. And bring home those who have gone aftray from Thee.

V. Preserve, we beseech Thee, our King and

Council:

R. And bless all the People of this Nation:

V. Bless us with health, and peace, and plenty :

R. And make us use them with sobriety, gratitude, and charity.

V. Reward, O Lord, our kindred, friends, and

benefactors:

R. And forgive our enemies, and all that hate us.

V. Comfort those that mourn, and are op-

R. Or labour under the burthen of a troubled

mind.

V. Relieve the poor who have none to help

R. And defend the cause of the fatherless and widow.

V. Srengthen those who languish on the bed of their sickness;

R. And those who struggle in the agony of death.

V. Have mercy on the Faithful departed in thy grace;

R. Have mercy on all the world, and bring us

to thy glory.

V. O Lord hear, &c. R. And let our, &c.

Let us Pray.

God, who by thy H. Doctrine hast taught us to fast, and watch, and pray, and by thy B. Example powerfully engag'd us to fol-low thy steps! Vouchsafe us, we befeech thee, thy grace, so to mortify our bodies, by withdrawing the fewel from our unruly passions. and reducing our immoderate fleep to the meafures of necessary refreshment, that our minds may the better be dispos'd for prayer & meditations; devoutly to celebrate here the Fasts & Festivals of the Church, and eternally to rejoyce with thee hereafter in the Kingdom of thy glory; where with the Father and the H. Ghost thou livest and reignest One God world without end, Amen.

V. O Lord hear &c.

As Page 46.

Friday Complin.

V. Our help is in, &c. As Pag. 47. Ant. In peace will we fleep and take our rest, for Thou, O Lord, hast particularly establisht

us in hope.

Pfal. LXXVI:

Ome, let us now call off our thoughts, from ranging abroad where they but lofe themfelves.

Let us diligently examine the accounts of our time; and fum up the profit we have made to day.

What

What have we gain'd by all we have feen or heard? fince nothing's fo barren, but may yield some fruit:

Had we the art to cultivate it right; and

fitly apply it to our own advantage.

If we have fpy'd fome good example, which our gracious God presents to excite us.

Did we immediately entertain the motion; & resolve in our heart effectually to follow it?

If we have faln among vicious company; which, O! too often engages into folly:

Did the danger increase our care; and the

fin of others breed vertue in us?

We have heard perhaps fome melancholy news, of fudden ficknesses, or unexpected deaths.

But do we fear to be furpriz'd our felves; and provide betimes for that day of trial?

We meet with accidents enow to disparage this world; but do we really feel it lofe credit in our hearts?

Does our esteem of the other grow strong & high; and every one faithfully tell his own foul?

Tis not in this poor world thou must expect content; nor hope to enjoy a perfect rest.

Order thy whole affairs with utmost skill; and, which is feldom feen, let all fucceed:

Still thou shalt find fomthing to trouble thee; and even thy pleasures will be tedious to thee.

Where e're thou goeft, still crosses will follow thee; fince, where e're thou goeft, thou carrieft thy felf.

Who then, my God, is truly happy? or rather, who comes nearest happiness?

He that with Patience refolves to fuffer * what e'er his endeavours are not able to avoid.

Happy yet more is he that delights to fuffer, and glories to be like his crucify'd Saviour.

When thou art come to this my Soul; that thy crosses feem sweet for the love of JESUS.

Think then thy felf sublimely happy; for

fure thou halt found a heav'n upon earth.

At least, the best heav'n this earth can afford; & take it as a pledg of a better to come.

Glory be, &c. As it was, &c.

Pfal. LXXVII.

Y Soul, when thou art thus retir'd alone, and fitly dispos'd for quiet thoughts.

Never let the greatness of another molest thy Peace; nor his prosperous condition make thee repine.

Say not in thy heart, had I that fair Estate,

or were intrufted with fo high a Place;

I should know how to contrive things better; and never commit such gross mistakes.

Tell me, how dost thou manage thine own imployments; and fit the little room thou hold'st in the world?

If thou hast leisure, art thou not idle; and spendest thy precious time in unprofitable follies?

If thou art busie, art thou not so too much, and leav'st no time to provide for thy Soul?

Do

Do thy riches make thee wife; and generoully affift the innocent poor?

Does thy poverty make thee humble; and

faithfully labour for thy little family?

Dost thou, in every state, give thanks to heavn; and contentedly subscribe to its severest decrees?

Canst thou rejoycingly say to God, *O my a-dor'd Creator! I'm glad my lot is in thy hands?

Thou art all wisdom, & seest my wants; thou art all goodness, and delightest to relieve me:

Under thy Providence I know I am fafe; what ever befals me, thou guid it to my advantage.

If thou wilt have me obscure and low; thy

bleffed will, not mine, be done.

imbitter my days with grief or fickness:

Still may thy bleffed will, O Lord, be done; ftill govern thy creatures in thine own best way.

Place where thou pleasest thy other favors, but secure to my Soul a portion in thy love.

Take what thou wilt of the things thou hast lent me; but leave in my heart the Pollession of thy Self.

Let others be prefer'd, and me neglected; let their affairs succeed, and mine miscarry.

Only, one thing I humbly beg, and may my gracious God vouchfafe to grant it.

Calt me not away from thy presence for ever; nor wipe my name out of the book of life:

N 2

But my eternal hopes, let them remain; & still grow quicker as they approach their end.

Glory be, &c. As it was, &c.

Pfal. LXXVIII.

Y thoughts, run o'er the passages you have met to day; or rather forget such impertinent things:

What have we seen but distracting vanities? & what brought home but unprofitable fancies?

How often have we felt our minds disturb'd! how often endanger'd by unhappy accidents!

Somtimes we frowardly throw our felves down; and, like fullen children, will not stand.

Somtimes the tempest throws us down, and,

like weak children, we cannot stand.

Yet are we venturing still among the snares; enticed by the appearance of some present, delight.

We weary our felves with running after flies; which are hard to catch, and trifles

when they are caught.

This we purfue, and follow that, but nothing we meet can fill our hearts:

Till we have found out Thee, O gracious

Lord! our only full all-fatisfying Good.

Till we have found out Thee, not by a darkbelief: * but clearly, as Thou art in thine own bright Self.

Remember, O my Soul, this truth of the world we live in; which our own experience

too evidently proves:

The

The eye is not fill'd with feeing its varieties, nor the ear with hearing all its harmony.

Remember this truth of the world we hope; made fure to our faith by the word of JESUS.

The eye has not feen fuch beauteous Glories; nor has the ear heard fuch ravishing Charms.

Nor can the heart it felf conceive such incredible joys; as our God has provided for them that love him.

As our bleffed JESUS has purchased for his fervants; and even for Thee, my Soul, to crown thy Patience.

Wherefore in Peace lay down thy Head; and rest secure in the protection of thy God:

Whose mercy so graciously has singled. Thee out; & so strongly establish on himself thy hope.

Ant. In peace will we fleep and take our rest; for Thou, O Lord, hast particularly establish t us in hope.

Hymn XXIV.

Is not for us, and our proud hearts,
O mighty Lord! to chuse our parts;
But act well what Thou giv'st:
Tis not in our weak pow'r to make
One step o'th way we undertake;
Unless Thou us reliev'st.

What thou hast given, Thou canst take, And, when thou wilt, new gifts canst make; All flows from thee alone:
When thou didst give it, it was thine;

N 3 When

When thou retook it it, 'twas not mine: Thy will in all be done.

It might perhaps too pleasant prove,
Too much attractive of my love,
So make me less love Thee:
Some things there are, thy Scriptures say,
And reason proves, that Heav'n and they
Do seldom well agree.

And rest contented with my own;
That is, what thou allow'st:
Keep thou my mind serene and free,
Often to think on Heav'n and Thee;
And what thou there bestow'st.

There let me have my Portion, Lord!
There all my Losses be restored;
No matter what falls here:

And love for ever our bleft King; Whose goodness placed us there?

Great God, as thou art One, may we With one another all agree;

And in thy praise conspire:
May Men and Angels joyn and sing
Eternal Hymns to Thee their King

And make up all one Quire. Amen.

Od forbid that I should glory, save in the ICross of our Lord JESUS Christ; by whom the world is crucify'd to me, & I to the world.

For

For in Christ JESUS neither circumcision avails any thing, nor uncircumcision; but a new Crearure: and whoever shall follow this rule, peace on them, and mercy, and on the Israel of God.

Ant. Confider, O my Soul, & fee, that nothing can happen unprofitable to those who know how to use it; and really feek, by tempering right their minds, to build them up in true Vertue.

V. Day to day utters words of instruction:

R. And night to night affords Science.

Let us Pray.

God, whose provident mercy makes every day a new branch of the Tree of Knowledge to us, whence the Evening may gather fresh variety of fruit, fit to nourish those Souls whom thy Grace has brought to feed on the Tree of Life, the Crofs of JESUS! Grant, we humbly befeech Thee, that no experience of good or evil which this day has afforded, may be loft on us; but whate're of moment has happen'd to our felves or others, may, by feafonable wife confideration, be fitted to render usmore skilful in difcerning the true value and use of this state, in all its postures; and stronger to facrifice up, with our Saviour, our whole Concerns and Being here, to thy will, and the fole advance of thy glory, which at length will furely crown thy Servants with immortal Blifs; through our Lord Jefus Christ, thy Son, who, with, &c.

Vouchsafe, &c. As Page 56, to the end.

V4 THE

THE OFFICE FOR SATURDAY. MATINS.

Introduction, as page 1.

Inv. Come let's adore our Victorious Redeemer Come, let's adore our Victorious Redeemer.

P[al. LXXIX.

Ome all you powers of my delivered foul, and pay your Homage to the Prince of our Salvation: Cast your unworthy selves at his facred Feet; and renew your vows of following his steps.

Come, let's adore our Victorious Redeemer. He triumpht over death in his own Body; & enables us to conquer it in ours: imparting to us his Heav'nly skill; and provoking our courage with infinite rewards.

Come, let's adore our Victorious Redeemer. He chang'd the corrupted government of the world; and establish a new and holy Law; that, as we were vallals to fin before, we might now become the free subjects of grace.

Come,

Come, let's adore our Victorious Redeemer. Let us live and dy in his bleft obedience; & no temptation ever feparate us from him; who, if we refift, will make us overcome; and when we have overcome, will crown us with peace.

Come, let's adore our Victorious Redeemer.
Glory be, &c. As it was, &c.

Come let's adore, &c. 2017 of The Come, let's adore, &c. 2017 of The Come, let's adore, &c. 2017 of The Come let's adore, &c. 2017 of The Come

Hymn XXV.

L Ord we again lift up our eyes,
And leave our fluggish Beds;
But why we wake, or why we rife,
Comes feldom in our Heads,

Is it to fweat and toyl for wealth, Or sport our time away;

That thou preserv's us still in health, And giv'st us this new day?

No, no, unskilful fouls not for wallow Be not deceived with toys:

Thy Lords commands more wifely go,
And aim at higher joys:

They bid us wake to feek new grace, And fome fresh vertue gain:

They call us up to mend our pace, Till we the prize attain.

That glorious prize for which all run, Who wifely spend their breath:

Who, when this weary life is done, Are fure of rest in death.

N 5

Not

Not fuch a rest as here we prove,
Disturbed with cares and sears:
But endless joy, and peace, and love;
Unmixt with grief and tears.

Who giv'st to all things breath:
Glory to Thee, Eternal Word!
Who fav'st us by thy death:

Glory, O bleffed Spirit, to Thee, Who fill'st our fouls with love; Glory to all the mystick Three, Who raign one God above.

Amen.

Ant. This is, alas, the Land of the Dying; but we hope to fee the glory of God, in the Land of the Living.

Pfal. LXXX.

PRostrate before thy Tomb, O Lord; behold we freely confess our misery:

And, in the lowliest posture of afflicted Pil-

grims, humbly implore thy mercy.

Peacefully in the grave thy Body repos'd; and thy Soul went triumphing to redeem thy Captives.

But we, alas, thy helpless orphans; how

are we left in the midst of our Enemies!

To how many dangers is our life exposed? with how many tentations are we round besieg'd?

Tentations in meat, tentations in drink; tentations in conversing, tentations in solitude:

Tentations in bufinefs, tentations in leafure;

ten-

tentations in riches, tentations in poverty.

All our ways are strew'd with snares; and

even our own fenfes conspire against us.

Whether, O my God, shall our poor souls go; encompast with a body so frail, and a World so corrupt?

Whether, but to Thee, the Justifyer of finners; & to thy grace, the Sustainer of the weak?

Thy grace instructs us what we ought to do; and breeds in us the will to endeavour what we know.

Thy grace inables us to perform our refolves; and, when all's done, thy grace must give the success.

Govern us with this thy grace, O Eternal Wisdom! and direct our steps in thy safe way.

Order every chance, to prevent our falling; and still lead us on towards our happy end.

Give us the eye and wing of an Eagle; to fee our danger, and fly fwiftly away.

If we must needs engage our Enemy; and no

means left to escape the encounter:

Strengthen us, O Lord, to persevere with courage; that we never be wanting in our fidelity to Thee.

judgment; and may our momories faithfully

What ever our fenses say to deceive us; or the world to obscure so beauteous a Truth:

That Thy Self alone art our chiefest good;

and the fight of thy glory our supream felicity.

Glory be, &c. A sit was, &c. A

Art. This is, alas, the land of the Dying; but we hope to fee the glory of God, in the

land of the Living.

Ant. Well done; thou good and faithful fervant; I gave thee two Talents, and thou hast gain'd two more; enter into thy Masters joy.

Pfal. LXXXI.

Appy are they, O Lord, who have so much employment; that there remains no room for idle thoughts.

Happy are they, who have so little business; that they want not space to attend their souls.

Happy yet more are they, who, in the midst of their work, *can often think of the wages above.

Whom nothing diverts from that chief concern * of feeking to make their election fure:

But, while their backs are bow'd down with labour; they freely can raise up their minds to Heaven:

And, while they are ty'd to their Beds with Sickness, can yet move on towards their Eternal rest.

and filently fay in their contented hearts:

Here we, alas, are narrowly confin'd; and

our time entertain'd with trivial affairs:

But hereafter we expect an unbounded enlargement; and the same glorious office with the blessed Angels. Here Here we are subject to a thousand miseries; and the most prosperous life is vain and short;

But hereafter we expect an infinity of joy;

and the folid pleasures of heav'n for ever.

We, too, O gracious Lord, who now adore thee, and in thy presence sing these holy words:

We humbly pray Thee guide us in the middle path that we never decline to any vicious extreme.

Deliver us from the stormy sea of business; and the dead water of a slothful life:

- Lest we be cast away by forgetting thee; or become corrupted by neglecting our selves.

Make us, fometimes at least, recollect our thoughts; how much soever our condition distracts us.

Make us look up with confidence in our God; how low loever our affections depress us.

Make us look up to the eternal mountains;

and feed our fouls on this fweet hope.

The day will come, when, out of this dark world. *we shall joyfully ascend to that beauteous light.

The day will come & cannot be far off, when we shall rest for ever in the bosom of blis.

Glory be, &cansland As it was, &c.

Ant. Well done thou good and faithful fervant, I gave thee two talents, and thou hast gain'd two more; enter into thy Master's joy.

Ant. Well done thou good and faithful fer-

vant, I gave thee five talents, and thou hast gain'd five more; enter into thy Master's joy.

Psal. LXXXII.

Appiest of all, O Lord, are they, * whose

very bufiness is thy fervice.

Who not only bestow an interrupted glance, but steadily fix their eyes on Thee.

Who not only visit thy house sometimes;

but night and day dwell in thy prefence.

If the Sun rife, it finds them at their prayers; and, when it fets, leaves them at the same fweet task.

Every place is a Church to them ; and every

day a holy Sabbath:

Every object an occasion of Piety; and every accident an exercise of Vertue.

Do they behold the beauteous ftars; they

presently adore their great Creator.

Do they look down on the fruitful Earth? they instantly begin to praise his bounty.

Let War or Peace do what they will; and

the inconfrant world reel up and down :

They pass through all as unconcern'd; and

fmoothly go on their regular course:

Looking still up to that glorious life above; & entertaining this present in hope & solitude.

If they depart formaines from their proper center, and forfake a while their belov'd retirement:

'Tis to approach, and give light to others; and enflame some cold or lukewarm heart.

While

While they are thus abroad, their minds are at home with thee; and nothing can divide them from thy dear presence:

Yet do they wifely make haft to return; and

enjoy Thee alone in their little Cell.

There Thou receiv'st them as familiar friends; and freely admit'st them to thy secret sweetness.

Thou giv'st them a tast from thine own full board; and overslow'st their hearts with the Wine of gladness.

Often they feel a little beam from Heaven trike gently, and fill their brefts with light:

Often that gentle light is kindled into a flame; and chaftly burns with pure defires.

Defires that still mount up, and aim at Thee, * the supernatural center of all their hopes.

O happy state of reverend Discipline! free

Free from the dangerous allurements of fin, and perpetually follicited with engagements to vertue.

Where they feldom fall, and quickly rife; and make swift advances in the way to heav'n:

Where they live in purity, and dy with confidence, and go to fing among the Quires of Angels.

Blest Providence! who govern'st all things in perfect wisdom; and assign'st to every one

his proper place:

If thou hast pleas'd to dispose our lives, in circumstances less favourable than these. O let thy powerful hand supply our wants, and lead us on in our low path:

That, at least, a far off we may follow them,

who strive to tread so near thy steps.

So shall we too, though flowly, arrive, * at

the rich inheritance of that holy Land:

So shall we gladly enter those Blisful gates; and dwell for ever in the City of peace.

Glory be, &c. As it was, &c.

Ant. Well done thou good and faithful fervant, I gave thee five talents, and thou hast gain'd five more; enter into thy Masters joy.

Our Father, &c. don't di Das , wisconskirit

First Lesson.

Ave thy thoughts in the precepts of God, and let thy chief business be his Commandments. Deliver him that fuffers injury, out of the hands of the proud, and be not fainthearted when thou fittest in judgment. Be merciful to Orphans as a father, and as an husband to their mother: and thou shalt be as the obedient Son of the Highest; and he will have mercy on thee more than a Mother. He that calumniates the poor, upbraids his Maker; but he honours Him that pities the necessitous. The wicked shall be cast out in his malice; but the just has hope in his death. Our Lord will not accept any person against the poor; and will hear the prayer of him that is injur'd. He will not despise the prayer of the Fatherless; nor the widow when lets favourable than

the pow'rs out her words of complaint, Do not the Widows tears run down her cheeks, and is not her cry against him that causes them? but from the cheeks they go to heav'n; and our Lord who hears them will not be pleafed. Turn not away thine eys in anger from the poor; nor give him occasion to curse thee behind thy back: for the prayer of him that curfes thee in the bitterness of his foul shall be heard. He that made him shall hear him. Remember not every wrong of thy neighbour; nor do any thing by injurious practifes. Contemn not the just man that is poor; nor magnify the finful that is rich. The Great, and the Judg, and the mighty are in honor; but there's none greater than he that fears God.

R. Lord, with what admirable wisdom dost thou govern the world! Thou mak'st the poor, and appoint'st them their task of innocent work; Thou mak'st the rich, and giv'st them leasure for their better improvement; and both poor and rich, to need and help one another. *O give us hearts to comply with this thy blest design; that every one may strive for the good of all. One God created us, one Saviour redeemed us; one H. Spirit sanctify'd us; that we all may live in love and unity and mutual assistance. *O give us

ace as if they wore noon.

Some

Second

Second Lesion. Wo will be and the second

DE not eager to grow rich, but use moderation in thy endeavours. Wealth haftily gotten shall be diminish't; but that which is gather'd with the hand by little and little shall be multiply'd. Lift not thine eys to the riches which thou canst not have; for they make themselves wings as of an Eagle, and fly into the Ayr. Let not thy heart envy finners, but be always in the fear of our Lord: then shalt thou hope in the latter end, and thy expectation shall not be disappointed. A deceitful ballance is an abomination to God; and an equal weight is his delight. Ther's nothing more wicked than to love money; for he that does so will fet even his soul to sale. Riches will not profit in the day of wrath; But Justice shall deliver from death. The juflice of the righteous shall deliver them; and the unjust shall be caught in their deceitful: practifes: the justice of the simple shall guide his way; and the wicked shall fall in his own. impiety. Better is a dry morfel with joy, than an house full of victims with brawling. Better is a poor man walking in his simplicity, than the rich in crooked ways. Sweet is the laborer's sleep, whether he eat much or little; but the fatiety of the rich fuffers. him not to fleep. Some, who have nothing, are as if they were rich; and others, who abound in wealth, are as if they were poor. Some,

Some give of their own, and become richer; others take what's not their own, and are always in want. The fincerity of the just shall direct them; and the deceitfulness of the per-

verse shall destroy them.

R. Give me, O thou sweet Disposer of all things! give me neither beggery nor riches, but only things necessary for my sustenance: *Lest perhaps being full, I be allur'd to deny thee; and say, who is the Lord? or, compell'd by want, steal, and forswear the name of my God. Or rather, dearest Lord, give me what thou pleasest: since thy felf hast taught me now a more perfect Lesson, to submit intirely my will to thine: only I still may beg, that in all my ways thy Providence govern me, and in all my temptations thy grace preserve me, *Lest—

Third Leffon.

than to the house of banqueting: for in that the end of all men is fignify'd, and he that is alive thinks what hereafter he shall be. All slesh shall wax old as grass: and as leave growing on a green Tree; some bud forth, and others fall off, so is the generation of slesh and blood: one is buried, and another is born. If a man live many years, and rejoyce in them all, he must remember the darksome time, and those many days, which when they come, the things that are past shall be reproved of vanity.

vanity. Rejoyce therefore, O young man, in thy youth, and let thy mind be chearful; walk in the way of thy heart, and in the fight of thine eys: but know, for all these God will bring thee to Judgment. Remember thy Creator in the days of thy youth: before the time of affliction come, and the years approach of which thou shalt say, they please me not. Before the dust return to its earth, from whence it came, and the spirit to God who gave it. Of making many books there is no end; and much study is weariness to the sless. Let us hear the Conclusion of all: Fear God and keep his Commandments, for this is the whole duty of man.

R. In all thy works remember thy last end, when thou must bid a long farewel to all this World: remember that dreadful Day of the Universal Judgment, when thou must give account for every idle word: *And thou shake not sin for ever. Remember the joys prepared for the innocent; and the miseries that attend the wicked; Remember how nearly it concerns thy soul, to have a good or bad eter-

nity: *And thou-

Glory be, &c. *And thou-

Pause, Ge. Then Lauds:

Or, if Matins alone be said, conclude as follows.

Ant. Be sober and vigilant; for our Adversary

verfary the Devil, as a roaring Lion, goes about, feeking whom he may devour: whom relift, strong in Faith.

V. We must result evil, that we may pursue

good :

R. And escaping Hell, arrive at Heaven.

God who feeft and pitiest the infirmity of our Nature, furrounded on every fide with the worst of dangers, temptations to folly! Strengthen us we befeech thee, with thy fole-powerful Grace, to stand continually on our guard; refolv'd, ev'n to death, either warily to avoid, or floutly break through all that offers to divert or stop the advance of our love to thee alone: and grant us fo wifely to improve the Talents of Capacity and Means thy Providence assigns us in our prefent state of life, that, at the great day of Account, we may every one be receiv'd with those precious words, Well done, good and faithful Servant, enter into thy Masters joy; through our Lord Jesus Christ, thy Son, who, &c.

Commemorations &c. as pag. 29.

Saturday Lands.

V. O God incline, &c. As pag. 17.

Ant. When thou hadst overcome the sting of death; thou opend'st the Kingdom of Heaven to all Believers.

Psal.

Pfal. LXXXIII.

I F we rejoye'd for our selvs, in the sufferings of our Lord; let us now rejoyce for him, that his sufferings are ended:

Now that the fowler's net is broken; and

the meek and innocent Dove escap't:

Now that the cup of bitterness is past away,

and never possible to return again.

Never again, O dearest Jesu, shall those blest Eyes weep; nor thy H. Soul be forrowful to death:

Never shall thy precious life be subject any more *to the bloody malice of ambitious Hypecrites.

Never shall thy innocence any more be expos'd *to the barbarous fury of an ingrateful

Multitude.

But thou shale live and reign for ever; and

all created nature perpetually adore thee.

O happy end of well-indur'd Afflictions! O bleffed fruits that spring from the Cross of Jefus!

Look up my foul, and fee thy crucify'd Lord *fit gloriously inthron'd at the right hand of his Father.

Behold the ragged purple now turn'd into a robe of light; and the scornful Reed into a

Royal Scepter.

The wreath of Thorns is grown into a sparkling Diadem; and all his scars polisht into brightness. His tears are all now chang'd into joy: And the laughter of his perfecuters into fad despair.

Herod long since perisht in miserable contempt; and Pilate still trembles with everlasting fears.

The impenitent Jews are fcatter'd o're the world; to attest his truth, and their own ob-

durate blindness.

But himself is crown'd with eternal Triumphs; and the souls he has redeem'd shall sing his victories for ever.

Live glorious King of men and Angels: live

happy Conqueror of fin and death.

Our praises shall always attend thy Crofs; and our patience endeavour to bear our own.

Through fiercest dangers our Faith shall follow thee; and nothing wrest from us our hope at last to see thee.

We'l fear no more the sting of death; nor be frighted at the darkness of the grave.

Since thou hast chang'd our grave into a bed of rest; and made death it felf but a passage into life.

We'l love no more the pleasures of vanity; nor set our hearts on unsatisfying riches.

Since thou hast open'd Paradise again, and purchas'd for us the Kingdom of Heav'n.

Glory be, &c. As it was, &c.

Pfal. LXXXIV.

B Lessed be thy Name, O holy Jesu! and blessed be the mercy of thy Providence.

Who hast cast our lot in these times of grace: and design'd our birth in the days of light.

When we may clearly fee our ready way;

and directly go on to our glorious end.

Till thou appeared'st, O thou only light of the world, our miserable Earth lay cover'd with darkness.

Till thou went'st away, O thou fovereign Lord of life, thy Saints fate expecting in the

shades of death!

The Kingdom of Heav'n was close shut up; and none permitted to behold thy glory.

Soon as thine own afflictions were ended; thou communicated thy joys to all the world.

All that esteem'd so blest a sight, and stood

prepar'd to entertain thy coming.

As for the rest, whose eys are shut; or turn'd away by their own malice.

Thy presence yields them no more joy;

then light to those who will not see.

But the hearts that love thee thou fill'st with gladness; and overslowest them with an Ocean of Heavenly delights.

Come happy fouls, to whom belongs *fo

fair a title to all these mercies.

Come, let us now raife up our thoughts; and continually meditate our future beatitude.

Let us comfort our labours with the hope of rest; and our sufferings with the expectance of a quick reward.

Now

Now that the hand of our gracious Lord * has unlockt the gates of everlasting blifs.

Now that they stand wide open to admit *fuch as press on with their utmost strength.

Such as have wifely made choice of Heav'n *for the only end and business of their life.

Rejecting all these false allurements; to at-

tend the pursuit of true felicity.

O blessed JESU! our hope, our strength;

and the full rewarder of all thy fervants!

As thou hast freely prepar'd for us ready wages; so, Lord, let thy grace enable us to work.

Make us direct our whole life to Thee; and undervalue all things compar'd with thy love.

Seal thou our eyes to the illusions of this world; and open them upwards to thy folid glories.

That when our earthly Tabernacle shall be dissolved; and this House of Clay fall down

into the Dust.

We may ascend to Thee, and dwell above; in that Building, not made with hands, eternal in the Heav'ns.

Glory be, &c. As it was, &c. Psal. LXXXV.

Praise our Lord, O ye Children of Men! praise him as the Author of all your hopes.

Praise our Lord, O you blessed of Heav'n!

praise Him as the finisher of all your joys.

Sing, O you reverend Patriarchs, and holy Prophets! sing Hymns of glory to the great Messias. O Sing Sing and rejoyce all you Ancient Saints; who so long repos'd in the bosom of Arabam.

Bring forth your best and purest incense; & humbly offer it at the Throne of the Lamb.

The Lamb that was flain from the beginning of the world; by the fprinkling of whose blood you all were sav'd.

O still sing on the praises of the King of peace; and bless for ever his victorious mercy.

'Twas hedillolv'd the power of darkness:

and brake afunder the bars of death.

'Twas he came down to visit your Prisons: and lead you away out of the shades of forrow.

How did your glad eyes sparkle with joy;

to fee at last your Desir'd Redeemer.

How were your spirits transported with delight; to behold the splendors of his glorious presence!

His presence, that can quickly turn * the

faddest night into a chearful day.

That can change a dungeon into a house of

mirth, and make every place a Paradife.

O glorious Presence! when shall our Souls be fill'd * with strong and constant desires of enjoying Thee?

When dearest JESU! shall our desires be fill'd * with the everlasting fruition of thy B.

felf?

Henceforth, for thee and for thy facred love,
O Thou great and only Comfort of our Souls!
May all afflictions be welcome to us; as
whol-

wholfom Phylick to correct our follies.

May the pleasures of the world be rejected by us; as dangerous fruits that fill us with difeases.

May we, by thy example, neither fear to dye, nor refuse the labours of this life:

But, while we live, obey thy grace; that,

when we dye, we may injoy thy glory.

Glory be. &c. As it was, &c.

Ant. When thou hadft overcom the fling of death, Thou open'dft the Kingdom of Heav'n to all believers.

Capit. 2 Pet. 3.

Take heed, lest being led aside by the error of the unwise, you fall away from your own Redfastness. But grow in grace, and the knowledg of our Lord JESUS Christ: to Him be Glory, both now, and to the day of Eternity. Amen.

Hymn XXVI.

And to thee our felves we ow,
Behold to thee our praises bow,
And humbly thy acceptance crave.

If we are happy in a friend,

That very friend tis Thou bestow'st:
His power, his will, to help our end,
Is just so inuch as thou allow'st.

If we enjoy a free estate, Our only Title is from Thee:

Thou

Thou mad'st our lot to bear that rate, Which else an empsy blank would be.

If we have health, that well-tun'd ground. Which gives the musick to the rest:

It is by thee our ayr is found, Our food fecur'd, our Physick blest.

If we have hope one day to view

The glories of thy blifsful face:
Each drop of that refreshing deaw,
Must fall from heav'n and thy free grace.

And humbly thy acceptance crave:
Since tis to thee our felves we ow,
And to thy bounty all we have.

Glory to thee, great God, alone;
Three Persons in one Deity:
As it has been in ages gone;
May now, and still for ever be.

Amen

Ant. 'Tis confummated; Thou hast, O JESU, overcome in thy Body all the Powers of darkness: their Hour is past, but thy souls eternal bliss remains; and, behold, that of thy triumphant Resurrection approaches.

V. Be not afraid of those who kill the Body. R. And after that have no morethey can do.

God, who hast submitted thy only Son, our Saviour JESUS, to expire on the Cross, and descend into the Grave; that he might

might destroy the life of sin, and bury the terrors of death; Grant, we beseech Thee, they
may never revive or rise again, to tempt or
fright us from the ways of vertue; nor shake
this sure and fundamental truth, which thy
grace has laid in our Hearts, that the greatest
mischiefs our salvation can cost us here, are but
momentary, & work above measure exceedingly in us an eternal weight of glory, through the
same our Lord JESUS Christ thy Son who, &c.

Commemorations, Co. As pag. 29.

Saturday Vespers.

N the Name, &c. As page 34.

as if they used it not: for the figure of this world passes away.

Pfal. LXXXVI.

Hy do we still pursue this world; and for eagerly seek its fond enjoyments?

A world of vanity and salse deceits; a world of misery and sad disasters:

Whose crosses are solid, and comforts empty; whose forrows are permanent, and

delights pass quickly away.

A world where the innocent are condemn'd with shame; and the guilty freed with applaused and a second with applaused and a second with applaused and a second with a plaused with a plause

Where often the wicked are advanced to homour; and the vertuous oppress with difference.

Where

Where friends fall off, and kindred forget; and every one minds his private interest.

Yet are we taken with this crooked world,

and blindly court its painted face.

We make some ugly pallion militely of our heart; and neglect the pure and amiable Love of JESUS:

Whose Goodness to us gives us all we have; whose Perfections in himself are more than we

can conceive.

Thou art, O glorious JESU, the beauty of Angels; and the everlasting joy of all thy Saints.

Thou art the heav'n of heav'n it felf; and

in thy fight alone is the fulness of Bliss

yet, alas, how few efteen Thee I went it as

The world, we dearly know, too often has deceived us; and our raftness cares not to be undone again.

Thou never, O JESU, bast fail'd our hope;

and our dulness fears to nely on Thee. A

The world distracts and embroils our spirits, and wretched we delight in our milery:

Thou always, O JESU, fill it our hearts with peace; and fenders we are weary of thy happiness are anotonical and blow A

lowing it; Thou call'st, and we are still not believed by Thee are believed to restore a believed to the restore and we are still not believed by Thee are believed to restore a well as the constituent of the constituent of

Yet is our mature do ingratefully perverte;

we

we run after that which tires, and abandon that which refreshes.

Somtimes our lips speak gloriously of Thee;

O Thou living fountain of eternal Blifs?

Some happy times we relish thy sweetness; and decry aloud the Poyson of the world.

But we are foon enticed by its guilded Cup,

and eafily forfake the waters of life.

O B. JESU, who took'ft upon thee all our frailties; to bestow on us thine own perfection?

Teach us to prize the joys of heav'n; and part with all things else to purchase thee.

Make all the pleasures of this life seem bitter to our tasts; as they are indeed pernicious to our healths.

Let not their flatteries any more delude us ;

nor superfluous cares perplex our minds.

But may our chief delight be to think on thee; and all our fludy to grow in thy love.

Glory be &c. As it was &c.

Ant. They who use this world, let them be as if they us'd it not: for the figure of this world passes away.

Ant. We, by a fond felf-love, blame every thing, but our felves; while nothing can hurt

us, but our own misplac't affections.

Pfal. LXXXVII.

A L1 this is true, and yet the world is lov'd; and our nature inclines to affects its vanities.

Tis lov'd, and so it justly deserves, did

we understand its real value.

Our life indeed feems mean and trivial; and all things about us troublefom and dangerous.

Yet, O my God, is their consequence excellent in this; that they are our only way of coming to Thee.

This world, and this alone's the womb that breeds us; and brings us forth-to fee thy light.

This is alone the proper Machine, wherein

thy hand has fet our lives;

To learn the art of managing it right, and wind up our selves to thy glorious heav'n.

O that we had that happy skill; how foon would every thing help forward to advance us.

Whether we eat or drink, or what ever

elfe * an innocent hand can undertake:

If we regard our faithful end; and order all to the improvement of our minds.

They instantly change their secular name; & deservedly are preser'd to become religious.

Riches themselves, and imperious honour * have not so perverse and fixt a malice:

But a prudent use converts them to piety; & makes them fit instruments of highest Bliss.

Our very delights, O the Goodness of our God! may so be temper'd with a wise alloy:

That his mercy accounts them as parts of our duty; and fails not to give them their full reward.

While they are entertain'd for the health of our bodies, or the just refreshment of our wearied spirits.

And

And both our bodies and spirits constantly apply'd to gain new degrees of the love of heavin.

Thus, gracious Lord, every moment of our lives *may still be climbing up towards Thee:

Thus may we still proceed in thy service; even then when we most of all serve our selvs.

And then indeed it is we best serve our felvs; when we are busiest in what we call thy fervice.

Thou sweetly vouchsaf'st to stile that thy glory; which in very truth is nothing but our interest.

Thou kindly complain'st we dishonour thy Name, when we only mischief our own souls.

O Blessed Jesu, King of clemency; and great rewarder of every little grace!

Thou, who by all we can do pretendest no gain; but bestow'st on us all thy felf hast done.

Thou who cam'st down from heav'n to shew us a pattern: and mad'st us free to work for our own profit.

Thee; fince all, by thy bounty, will redound to our felvs.

Glory be, &c. As it was, &c.

Ant. We, by a fond felf-love, blame every thing but our felvs; while nothing can hurt us but our own mifplac't affections.

Ant. It is decreed for all men once to dy;

and after death, Judgment.

Pfol. LXXXVIH. and bal

This life indeed is the way we must walk; but this alone cannot bring us to our end.

Ere we arrive abour appointed home; we must be led through the gates of Death:

Where we shall absolutely bestript of all we have; and carry nothing with us but what we

And then indeed it is we belt ferve are

Where we not only must quit the whole world; but leave behind us even part of our felvs.

Haft thou, my foul, feen some Neighbour dy? and dost thou remember those circumstances of forrow? islamos vibris nod?

we are fure, the case esolong will be four own; and are not fure but it may be very soon.

Have we our felvs been dangerously sick? & do we remember the thoughts we had then?

How we refolved to correct our passions; and strive against the vices that particularly endanger us.

'Twill come to this again; and no reprieve be found, *to fray one fingle minute the hand

of death-

But he immediately will feize pponus; and bear us away to the region of spiritso

There to be rang'd in our proper place; as the course of our life has qualify'd us here.

Nor is this all, to expire and dy; and dwell

for a time in a state of separation.

We must expect another day; a day of publick

publick accounts and restitution of all things.

When the Arch-Angel shall found his trumpet, & proclaim aloud this universal summons.

Arise you dead, and come to Judgment; a-

rise and appear before the Throne of God.

Then shall the little heaps of dust immediateby awake; & every foul put on her proper body:

Immediately all the children of Adam shall be gather'd together from Heav'n and Hell, and every corner of the Earth.

There they must stand, and all attend their doom; but O with how fad & fatal a difference!

The just shall look up with a chearful confidence; and in their new white robes triumph and fing.

Alleluja, let us rejoyce, for the marriage of the Lamb is come, & his bride has prepared herfelf:

Let us rejoyce, for the Kingdom of the world is made our Lords and his Christs; and he shall reign for ever and ever.

Let us rejeyce, for now our redeemer is nigh; behold he comes quickly, and his reward is with him:

Come, come, Lord Jefu, thou long defire of our hearts; come quickly, thou full delight of our Souls:

Come, and declare to all the world thy Glory; come, and reward before all the World thy fervants.

Lo, where aloft he comes in power and Majesty; attended with a train of innumerable Behold,

Behold, where he sits inthron'd on the wings of Cherubins; and takes at once a view of all mankind.

Soon he commands his Angels to fever his Sheep; and gather them together on his right

hand.

First then, to them he turns his glorious face; and shines upon them, with these ravishing words:

Come you Blessed of my Father, possess the Kingdom *prepared for you from the beginning of the world.

O the joys their fouls shall feel; when those

heavenly words found in their ears!

Joys that the wit of man cannot conceive; joys that the tongues of Angels cannot express.

Let it suffice, themselvs shall tast their own felicity; and feed on its sweetness for ever.

But O, with what dejected eys and trembling hearts * shall the wicked stand expecting their Judge.

What shall they do when, where re they look, their ey can meet with nothing but defpair?

Above, the offended Judg ready to condemn them; below, the bottomless Pit gaping to devour them.

Within, the Worm of Conscience gnawing their Bowels; and round about all the World in flames.

What shall they do, when that terrible

voice *fhall strike them suddenly down to the

Go you accurfed into everlatting fire, pre-

par'd for the Devil and his Angels.

The day of man is past, when sinners did what they pleas'd; and God seem'd to hold his peace.

Tis now the day of God, when his wrath shall speak in thunder; and sinners suffer what

their wickedness defervs.

Then shall they sink immediately into the Pit of forrow; and dwell in darkness and torments for ever.

While the Just shall go up in joy and triumph; and reign with our Lord in his King-

dom for ever.

Thus shall the whole Creation be finally disposed; and Mercy and Justice divide the World.

O my Soul! who now art here below; and read'ft these dreadful truths as things afar off:

Know, thou shalt then be present, and see them with thine eys; and be thy self concerned for all eternity.

Know, as thou liv'st, thou art like to dy; and as thou dy'st thou art sure to be judg'd.

Think what a fad condition it will be, to

find thy felf on the wrong hand :

Think what thou then would'st give to have repented in time; think what thou would'st give for a little time to repent.

Watch

Watch therefore now and continually prays for we know not the Hour when the Son of man will come.

O Son of God and Man, who cam'ft in mercy to fave us; bring the fame mercy with

thee, when thou comest to judg us.

Mean while, affift us with thy Heavinly grace; to fland perpetually with our accounts prepar'd:

That we may dy in the peace of God and his H. Church; and go to live with Him and his

B. Saints.

Glory be, &c. As it was, &c.

Ant: to is decreed for all men once to dy;

and after death. Judgment.

Capit. Titus 2. Hvs 10 mob

Peak thou the things which become found doctrin. That the aged men be fober, chafte, wife, found in faith, in charity, in patience likewise the aged women, that they be in holy latteres not speaking all of others, not given to much Wine; teaching good things, that they may learn the young women wisdom: to love their Husbands: to love their Children; to be prudent, shaft, fober, to have a care of the House, to begentle, bubiect to their Husbands : that the word of God be not blasphemed to Young men also exhart to be fober : Servants to be obedient to their Masters, pleasing them in every ching anot contradicting, not defrauding, but thewing good

good fidelity in all things; that in all things they may adorn the doctrin of God our Saviour.

Or rather, Hydro XXVII. resister 10

Ord, what a pleafant life were this,
If all did well their parts:
If all did one another love
Sincerely with their hearts!

No Suits of Law, no noise of war Our quiet minds would fright: No fear to lose, no care to keep What justly is our right.

No envious thought, no fland ring tongue
Would e're diffurb our peace:
We should help them, and they help us,
And all unkindness cease.

But the All-wise chose other laws,

And thought it better to:

He made the world; and sure he knows

What shell with it to do.

Tis for our good, that all this ill
Is suffered here below:
Tis to correct those dangerous sweets.
That elsewould poison grow.

So forms are rais'd to clear the ayr,

And chafe the clouds away:

So weeds grow up to cure our wounds,

And all our pains allay.

When we our plots defign!

Ru

Rule thou hereafter thine own world;

Or rather, Lord, let me be thine; Else I am not mine own: Give methy self, or take then me, Undone if lest alone.

To thee great God of Heav'n and Earth!

Each knee for ever bow:

May all thy bleffed fing above,

And we adore below.

Amen.

Ant. Thou giv'st us tasts of good here; to beget & feed in us an appetite: Thou giv'st us but tasts here, to draw our affections up to thy self; whose fruition alone can fully satisfy us.

V. Vain and prepofterous it is, to expect

our Port at Sea.

R. Or to look for a Heav'n on Earth, but in hope.

Let us pray.

Merciful God, whose Providence disparages, with shortness and erosseness, all the enjoyments of this world, that they may become less tempting to us, and take less hold on our hearts! Grant us grace, we beseech.

Thee,

Thee, wisely to discern, and heartily praise Thee, for this most beneficial allay of their natures: and since we cannot attain Thee, the Heav'n of Heav'ns, if we do not fix our selves intirely on Thee, nor yet be rais'd to this, if we are, or may be, satisfy'd with any thing besides thy glorious self; make us check and overcome the repinings of sless and blood, with juster adorations of Thy infinite mercy, for qualifying so fitly this womb of our souls, that, by its own uneasiness, it more easily disposes them for a happy birth into thy blessed eternity; through our Lord Jesus Christ, thy Son, who &c.

V. O Lord hear, &c.

A Page 46.

Saturday Complin.

V. Our help is in &c. As Page 47.

Ant. Too often are we troubled about many things, when the truly necessary is but One.

Pfal. LXXXIX.

R Etire, O my Soul, into thine own bosom, and fearch what thou aim'st at in all thy thoughts.

Where dost thou place thy chief felicity? and whither tend thy strongest desires?

Go to the Great and Prudent of the world; and learn of them to chuse thy interests.

Do they not there increase their estates; where they mean to spend most of their life?

Do they project their Mansion feat, in a Country through which they pass as travellers?

No more, my foul, should we build our best hopes, * on the fandy foundation of this perishable earth:

Where, fure we are, we cannot flay long; and are not fure we may flay very little.

O Thou eternal Being, who changest not; yet

art the cause and end of all our changes !

Who still remain'st the same rich sulness in thy Self, the same bright glory to all thy Blessed!

Teach us, O Lord, to use this transitory life; as Pilgrims returning to their beloved home.

That we may take what our journy requires; and not think of fetling in a forreign country:

But wisely forecast our treasures so; to be happy there where we must alwayes be.

Glory be, &c. As it was, &c.

Pfal. XC.

Ow thou hast found thy happy end; and found it the only Good that lasts for ever:

Study. O my foul, to know still more; and still more value those immortal joys.

Strive for fo glorious a prize with thy whole force; and the utmost strainings of all thy fa-

culties.

Purchase at any rate that blest inheritance; and wisely neglect even all things else.

All that divert thee from thy holy course;

or but retard the speed of thy advance.

For,

For, though the least in the Kingdom of Heav'n be happy enough; where every Vessel is fil'd to the orim:

Yet to enlarge our capacity to the least higher degree A deserves the busiest diligence of our whole life, don't man of floors I blist

Shall the industrious Bee endure no rest; but

fly and fing and labour all the day?

Shall the unwearied Ant be ruming up and down, to fetch and carry a few grains of corn?

And we, for whom all nature fo faithfully works, and tires it felf in a perpetual motion:

For whom the tender providence of God * commands even his Angels to watch and pray.

For whom the ador'd JESUS came down from heaven; and spent a whole life in continual labours, would be also as beard of the

Shall we fleep on in a drowfy floth; and not fir a finger to help our felves?

Awake my foul, chide thy fluggish thoughts;

and let their stupid folly plainly know,

we have a store to provide as well as Ants; and infinitely richer than their poor hoard:

We have a work to do as well as Bees; and infinitely (weeter than all their boney.

What can fo nobly enrich an immortal foul, as still to be gathering a stock for exernity?

What can fo highly delight one that every day improves; as daily to fee the encrease of his hope the bear and a feet death world about

O blessed hope! be thou my chief delight: & the only treasure I covet to lay up. Be

Be thou the quickening life of all my actions, and fweet allay of all my fufferings.

So shall I ne're refuse any meanest labour; while I look to receive such glorious wages.

So shall I ne're repine at any temporal les while I expect to gain such eternal rewards.

Glory be &c. As it was &c.

Pfal. XCI.

But O, 'tis not so much our sloth undoes us: as the imprudent choice in applying our diligence.

Many, alas take pains enough; many per-

plex themfelves too much.

See how the busie toylers of the world * are chaind perpetually like slaves to their work.

How early they rife, and go late to fleep; and

eat the Bread of care and forrows

See how the hardy souldiers follow their Prince, * through a thousand difficulties to meet with dangers.

See how the vent rous Mariners expose their lives, * over stormy Seas into barbarous Nati-

ons.

And why all this, poor ill-advised wretches! but to fetch, perhaps, a little fish or spice?

To gain a few pence, or some petty honour, which others often share in, more than your felves?

O bounteous Lord, how easie are thy commands! how cheap hast thou made the purchase of Heaven!

alst treature I cover to lay un.

Half these pains would make us Saints; half these sufferings canonize us for Martyrs:

Were they devoutly undertaken for thee, & the higher enjoyment of thy glorious promifes.

Thou bidft us not freez under the Polarstar, nor burn in the heats of the torrid Zone:

But proposest a sweet and gentle rule; and fuch as our nature it self would chuse;

Did not our passions strangely missead us; and the world about us distract our reason:

Thou bidst us but wifely love our selves, and attend above all things our own true happiness:

Thou bidst us value even this world as much as it deserves; fince tis the School that breeds us up to the other:

Only we are forbidden to be wilful fools; & prefer a short vanity before ternal felicity.

O the mild Government of the King of Heaven! this we can do, what ever elfe we are doing:

This we can do, even while we fit still; and

only move our thoughts towards Thee.

Nay, then we best perform this best of works; when all our powers are quiet in thee.

Yet let not this thy facil sweetness, dearest Lord! be abus'd by us to a wanton neglect.

But make us love Thee fo much more; as Thou more discover'st the excess of thy love.

Glory be, &c. As it was, &c.

Ant. Too often are we troubled about many things; when the truly necessary is but One.

Hymn

MY Soul; what's all this world to thee;
This world of fin and wo;
Where only fense can tast its sweets,
And those powholsom too?

Truth is thy food, truth thy delight;
Which cannot here be free:
Thy mind was born to know and love

What this life ne're can fee.

Malicious world, how dost thou lay
And cover thy false baits!
Here, those of Pleasure, there, of gain:

Each for our ruin waits.

Unhappy we, it is our fault:

The world precess a furnisht shop, And we the tools misuse.

So have I feen a little Child,
If Nurse but turn her eye;
Instead of haft, take hold o'th blade,
And cut it self and cry.

This little child; alas, am I; Self-will'd, felf-wounded too:
But, Lord, turn not thy face away;
Left I my felf undo.

O make me still to use this world, That I the other gain:

O make me fo the other love, That this its end attain. Its end, to breed up fouls for Heav'n; Then be it felf new dreft:

No more corruption, no more change: But one perpetual reft.

To Father, Son, and holy Ghoft, The undivided Three. One equal glory, one same praise, Now and for ever be.

Capit. Theffal. 5.

He day of our Lord shall come as a thief in the night: Let us not therefore fleep as others, but watch and be fober. For God has not appointed us to wrath, but to the purchafing Salvation by our Lord JESUS Chrift. who dved for us: that whether we wake or fleep, we may live together with Him.

Ant. We have here no permanent City; but are bound in quest of Jerusalem above, the e-

ternal mansion of bliss.

V. IESUS came down, to give us a glimpfe of it:

R. And made his own life the Card to direct us to it.

Let us pray.

God, whose eternal Providence has imbarkt our Souls in the Ship of our Bodies, not to expect any port or Anchorage on the Sea of this world, but steer directly through it to thy glorious Kingdom! Grant, we befeech

feech Thee, that, daily reflecting with what care and unwearied diligence the wretched Adventurers for all forts of vanity pursue round about us their desperate courses; we may heartily feel our selves consounded with just reproach; who, knowing our ingagement on so important a voyage, yettake so little pains to perform it. Preserve us, O Lord, from the dangers that on all sides assault us, and keep our Assections still sitly disposed to receive thy holy inspirations; that carried sweetly and strongly forward by thy H. Spirit, we may happily arrive at last in the Haven of eternal Salvation; through our Lord JESUS Christ thy Son, who, with &c.

Vouchsafe, &c. As Page 56. to the end.

THE

THE OFFICE

for our B. Saviour.

See Directions.

On all Feasts of our B. Saviour, say Proper Invit. Antiph. Vers. Resp. and Prayer (as in Festivals) omitting those here set down: Else, if this Office be said on any day that is not a Feast of our Saviour, say all as here.

MATINS.

Introduction, as page 1.

Invit. To day let's adore our God that redeem'd us.

To day let's adore our God that redeem'd us.

Pfal. X CII.

Bring to our Lord all you his fervants, bring to our Lord the facrifice of praise; bring to our Lord all you Nations of the Earth; bring hymns of glory to his great Name.

P. To

To day let's adore our God that redeem'd us. He is our God, and we his People; created by his goodness to be happy for ever: he is our Redeemer, and we his purchase; restor'd

by his death to a better eternity.

To day let's adore our God that redeem'd us.

Let us learn of Him, and he will teach us his ways; let us follow Him, and we shall walk in the light: for the Law and its types were given by Moses; but grace and truth came by JESUS Christ.

To day let's adore our God that redeem'd us.

Come let's afcend to the house of our Lord,
and celebrate this day with a holy joy: imploring his mercy for all we need, and blessing

his bounty for all we have.

To day let's adore our God that redeem'd us.
Glory be, &c. As it was, —
To day, &c. To day, &c.

Hymn XXIX.

To this low vale of tears cam'st down, In our poor nature drest:

O may the charms of that fweet love Draw up our fouls to thee above, And fix them there to rest.

JESU, who wert with joy conceiv'd,
With joy wert born, while no pain griev'd
Thy Mothers Virgin-Womb:
O may we breed, and bring Thee forth

In

In our glad Hearts; for all is Mirth Where thou art pleas'd to come.

JESU, whose high and humble birth, In Heav'n the Angels, and, on earth, The faithful Shepherds fing!

O may our Hymns, which here run low, Shoot up aloft, and fruitful grow, In that eternal Spring.

JESU, how foon did'st Thou begin To bleed, and suffer for our sin The Circumcising knife!

O may thy grace, by making good Our fouls just cause gainst slesh and blood, Cut off that dangerous strife.

JESU, who took'st that Heav'nly Name, Thy blessed Purpose to proclaim, Of faving lost mankind:

O may we bow our heart and knee, Bright King of Names, to glorious Thee, And thy hid sweetness find.

JESU, who thus began'st our Bliss,
Thus carry'dst on our Happiness,
To thee all praise be paid:
O may the Great Mysterious Three
For ever live; and ever be
Ador'd, belov'd, obey'd.
Amen.

Ant. Bleffed be the mercy of our God, who has left no way untry'd, that could poffilly recover us.

Pfal. XCIII.

Come now, and hear, you that fear our Lord; and I will tell you what he has done for my Soul

Hear, and I will tell you what he has done for yours; and the wonders of his bounty to-

wards all the world.

When we lay asleep in the shades of nothing; his mighty hand awak't us into Being:

Not that of stones, or plants, or beasts; o're which he has made us absolute Lords:

But an accomplish body, and immortal spirit; and little inferiour to his glorious Angels.

He printed on our fouls his own similitude; and promis'd to our obedience his own felicity.

He endu'd us with appetites to live well and happy; and furnisht us with means to satisfy those appetites:

Creating a whole world to ferve us here; and providing a heav'n to glorify us hereafter.

Thus didst thou favour us, O infinite Goodness! but we, what return did we make to Thee?

(Blush, O my Soul, for shame at so strange a weakness, and weep for grief at so extreme an ingratitude.)

* before the Law of our God, and the fafety

of our own lives:

We fondly embrac't a little present satisfaction, before the Pleasures of Paradise and the eternity of Heav'n.

Be-

Behold the unhappy fource of all our miferies; which still increas'd its streams, asthey went farther on:

Till they exacted, at last, a deluge of ju-

Rice, to drown their deluge of iniquity.

And here, alas, had been an end of Man;

a fad and fatal end of the whole world:

Had not our wife Creator foreseen the danger; and in time prevented the extremity of the ruin

Referving for himself a few choice plants, to replenish the earth with more hopeful fruit.

Yet they grew quickly wild, and brought forth fowr grapes; and their childrens teeth were fet on edg.

Onickly they aspired to an intolerable pride * of fortifying their wickedness against the

power of Heav'n.

Justice was now provok't to a second deluge; and to bring again a cloud o're the earth.

But mercy discover'd a bow in the cloud; and our faithful God remember'd his promise.

Allaying their punishment with a milder sentence; and only scattering them from the place of their conspiracy:

Which yet his Providence turn'd into a bleffing, by making it an occasion of peopling the

world.

Still their rebellious nature disobey'd again; and neither fear'd his judgments, nor valu'd his mercies:

But, with a graceless emulation, propagated fin, as far as his Goodness propagated mankind.

Then he felected a private Family; and in-creast and govern'd them with a particular And here, alas, had, been an ent slending

Giving them a Law by the hands of Angels: and engaging their obedience by a thoufand favours.

But they neglected too their God, and heav'n; and fell in love with the ways of death.

When thou hadit thus O dearest Lord ! try'd every remedy; and found our disease beyond all cure.

When the light of nature prov'd too weak a guide; and the general flood too mild a cor-

rection:

When the miracles of Mofes could not for ten our hearts; nor the law of Angels bring any to perfection: and for bring again a cloud

When all was reduc't tothis desperate state;

and no imaginable hope left to recover us.

Behold, the evernal Wifdom finds a ftrange expedient; the last and highest instance of almighty love:

Himself he resolves to cloath with our fiesh; and come down among us, and dy to reedem us.

Wonder, O my foul, at the mercies of thy Lord, how infinitely transcending ev nour atmost wishes.

Wonder at the admirable providence of his.

his counsels; how exactly fitted to their great delign, and a said of the delign with the delign.

Had he been less than God, we could never have believ'd * the sublime Mysteries of his heavenly Doctrin:

Had he been other than Man, we must needs have wanted # the powerful motive of his ho-

by Example:

fuffer'd * the least of those afflictions he so gloriously overcame.

Had be been merely Man, he could never have o'recome * those infinite afflictions he so

patiently fuffer'd.

O bleffed JESU! both thefe Thou art in

thy felf, be Thou both these to us:

Be thou our God, and make us adore Thee; be thou our Leader, and make us follow Thee

Glory be, &c. As it was, &c.

Ant. Blessed be the mercy of our God; who has left no means untry'd that could possibly recover us.

Act. Lord, Thou not only offer'st us salva-

us accept it.

Pfal. XCIV.

S Oon as this bleft decree was made, of fending the Son of God to redeem mankind

Immediately his goodness was ready to come among us, had our ungracious world been ready to receive him.

P 4

But we as yet were too gross and sensual; and utterly incapable of so pure a Law:

We were immerst in eares and pleasures; and wholly indispos'd for so perfect an obedience.

While we were thus unfit for Thee, Othou God of pure and perfect holinefs!

Thou graciously wert pleas'd to stay for us; and all that time prepare us for thy presence:

From the beginning entertaining us with hope; and through every age confirming our faith.

How early, O my God, didst Thon engage to relieve us! The Seed of the Woman shall break the Serpents head.

How often didst thou repeat thy promise to Abraham! In thy seed shall all the Nations

of the earth be bleffed.

How many ways did thy mercy invent, * by unquestionable tokens to give notice of thy Coming?

Bekold Virgin Shall conceive and bear a Son ;

and his name shall be called God with us :

Abranch shall shoot out of the stock of Jesse; and from the root of that branch shall spring a Flower.

The spirit of our Lord shall rest upon Him; the spirit of wisdom, and piety, and forti-

fes; and put his words in his month, and he half teach us:

And

And thou Bethelem, who art little among the thousands of Juda, out of thee shall He come that's to be the Ruler of Israel.

Whose goings forth are from the beginning;

even from the days of eternity.

Hark how the Eternal Father introduces his Son, commanding first all the Angels to adore him.

Thou art my Son, this day have I begotten thee;

Thou art my Son, and I will be thy Father:

I will give Thee the Gentiles for thine inheritance; and the ends of the world for thy possession.

Tis too little that thou raise up the Tribes of

Jacob, and convert the dregs of Israel.

Thou art appointed a light for the Gentiles; and

a Saviour to the utmost parts of the earth.

Hark, how the antient Prophets rejoyce in the Messias, and in soft and gentle words fore-tel his sweetness.

He shall come down as rain into a fleece of wool,

and as drops of deare distilling on the earth.

He shall feed his flock like a Shepherd; and

gently lead those that are with young.

He shall gather his Lambs with his arms; and carry them in his own bosom.

The bruised reed he shall not break; nor quench

the Smoking flax.

Justice and Peace Shall flourish in his days; and fin and death be destroyed for ever.

Then shall the eyes of the blind be open'd; and

the ears of the deaf be made to hear.

P'S

Then:

Then final the tongues of the dumb be loofen'd;, and the lame man leap like a Buck.

Thus did thy holy Servants prophecy of Thee. Thus did their children fing thy praises.

Blessed be the Lord our God, who alone does wonderful things; and blessed be the Name of his Majesty for ever.

His dominion shall reach from sea to sea; and

from the river to the end of the world.

They who dwell in the wilderness shall kneel before Him; and his enemies shall lick the dust.

The Kings of Tharsis, and the Isles shall offer bim presents; the Kings of Arabia and Saba shall bring him gifts.

All the Kings of the earth shall adore him;

and all Nations do him service.

For he shall rescue the weak from the hand of the mighty; the weak who had none to help him.

He shall be favourable to the simple and the

needy; and preserve the fouls of the poor.

He shall deliver them from usury and oppression; and their name shall be honourable in his sight.

He shall live, and to Him shall be given of the gold of Arabia; they shall adore him perpetually, and bless Him all day long.

O thou eternal King of heav'n and earth!

make good to thy fervants these happy predictions.

So rule us here that we obey thy grace; for favour us hereafter that we enjoy thy glory.

Glory be, &c. As it was, &c

Ant. Lord, thou not only offer'st us salvation; but lay'ft-in means before-hand to make us accept it.

Ant. All's one to Thee, O mighty Love! whether joy or forrow, fo mankind be fav'd.

Pfal. XCV.

Was not thy joys alone, O dearest Lord; that thou inspir'dst into thy H. Prophets:

But thou reveal'dft to them thy forrows too; and commandedft to publish them with

a tender care:

That they not only should speak thy words ; but, the more to affect us, put on thy person.

O let our Eyes run down with water; and our

hearts faint away with grief.

While we remember the fuff rings of our Lord;

and hear his sad complaints.

I gave my Body to those that beat it; and my cheeks to those that buffeted them.

I turn'd not away from them that reproach't

me; nor from them that spit on my Face:

My enemies whisper together, and spitefully mas lign me; when will he dye, and his name perish?
My familiar friend, who did eat of my bread,

* has lifted up his heel against me.

But thou upheldst me, O Lord, in my integrity, and set it me before thy face for ever.

They compast me about with words of malice;

and fought against me without a cause.

They rewarded me evil for good; and hatred for my love:

I am poured forth like water; I am taken away as a shadow when it declines.

My heart within me is as melted wax; and all

my bones are out of joynt.

My strength is dryed up like a Pot-sheard: and my tongue cleaves to the roof of my mouth.

I expected some to pity me, and there was none;

Klook't for Comforters, but I found not one.

O my God, my God, how far hast thou for saken me! thou hast brought me into the dust of death.

Our Eathers called to Thee, and were delivered; they trusted in thee, and were not abandon'd:

But I am a worm and no man; the reproach of

men, and the despised of the People.

All that see me laugh me to scorn; they shoot

out the lip, and shake their head, Saying,

He trusted in God that he would save him; let him deliver him, if he delight in him.

Be not far from me, O Lord, my strength!

for trouble is nigh, and none to help me.

The Affembly of the wicked have inclosed me abent; they pierce my hands and my feet.

I may tell all my Bones; they gaze and stare

mpon me:

They part my Garment's among them; and on my Vesture they cast lots.

They gave me gall to eat, and in my thirst vi=

neger to drink.

All these sad things, O Lord, thy Prophets foretold; to prepare our faith for such exorbicant truths.

AIL

All these indeed they expresly foretold; but could there be found fuch wretches as would act them?

Yes, O my God! thine one felected Nation conspir'd against thee; and with innumerable affronts most barbarously murther'd

This too, even this thy cruel death, thou plainly foreshewdst; The Inhabitants of ferusalem shall look on me whom they crucify'd.

But, O you H. Prophets! what was the difmal cause, *that shed the blood of this spot-

less Lamb?

He had, they quickly answer, done no iniquity, nor could any fraud be found in his mouth.

But. He was smitten for the sins of the people; and taken away from the Land of the living.

He deliver'd up himself to death, and was number'd with the wicked; he bore the fins of many, and prayed for bis transgressors.

All we like Shoep have gone aftray; and God

laid on him the iniquity of us all.

He was wounded for our effences; and braifed for our transgressions.

The Chastisement of our peace was upon him;

and by his stripes we were healed.

O Blessed Jesu, who took'st upon thee our infirmities, to bellow on us thy own perfections!

Heal us, thou great Physician of our fouls ! and let us fin no more left a worse thing befall Heal MS.

Heal us by the Mystery of thy holy Incarnation, and the meekness of thy humble birth.

Heal us by the precious blood of the Circumcifion; and the fweet and ever bleffed name of Jesus.

Heal us by thy gracious manifestation to the Gentiles; and the powerful influence of all thy

Miracles.

Heal us by the exemplary obedience of thy. Presentation; and the Soveraign balsom of thy. Passion.

Heal us by the joys of thy victorious Resurrection; and the triumph of thy glorious Ascension.

heal us by the memory of all thy Blessings; heal us by the memory of this days mercy.

Heal us thou great Physician of our souls! and let us sin no more, lest a worse thing befall us.

Glory be, &c. As it was, &c.

Ant. All's one to Thee, O mighty Love! whether joy or forrow, so mankind be fav'd.

Our Father, &c.

First Lesson. Ifa. 11.

Branch shall come forth from the root of Jesse, and a flower rise up out of his root, and the spirit of our Lord shall rest upon Him: the spirit of wisdom and understanding, the spirit of Counsel and strength, the spirit of knowledg and piety, and the spirit of the sear of our Lord shall replenish him.

He

He shall not judg according to the fight of the eys, nor rebuke according to the hearing of the ears; but he shall judg the poor in justice; and rebuke, for the mild of the earth, in equity: he shall strike the earth with the rod of his mouth, and with the breath of his lins kill the impious. Justice shall be the Girdle of his Loyns, and Faith the binder of his reins. The Woolf shall dwell with the Lamb, and the Leopard ly down with the Kid; the Calf and the Lyon and the Sheep shall abide together, and a little Child lead them: they shall not hurt, and they shall not kill in all my holy mountain; because the earth is fill'd with the knowledge of our Lord, as the waters cover the Sea. In that day the root of Jeffe, which stands for a fign to the People; him shall the Nations befeech; and his Sepulcher shall be glorious:

R. Thus, H. Jefu! did the ancient Prophets foretel thy perfections, and the bleffed changes thy Doctrine should produce: the cruelty of the proud should be soften'd into meekness, and the innocence of the weak be protected by the strong: and peace and Charity slourish o're the World. *This was thy Wise and gracious design, to make us happy by making us holy. Thou hast planted the seeds of all these effects; O give the increase, that we may gather the fruit: defend the good, and rebuke the wicked, and fill the

Earth

Earth with thy knowledge; that all difcord and animolity may utterly cease, and justice and equity govern our lives. *This

Second Lesson. Heb. 1.

OD, who, in time past, diversly and many ways spake to our Fathers in the Prophets, has last of all in these days spoken to us in his Son, whom he has appointed heir of all, by whom also he made the worlds : who being the brightness of his glory, and the figure of his fubitance, and fuftaining all things by the word of his power, having made purgation of fins, fits at the right hand of Majesty on high; being so much better than Angels, as he has inherited a more excellent name above them. For, to which of his Angels has he at any time faid? Thou art my Son this day have I begotten thee: and again, I will be to Him a Eather, and he, shall be to me a Son: and again, when he brings in the First-begotten into the world, he fays, And let all the Angels of God adore him. To the Angels indeed he fays, he makes his Angels Spirits, and his Ministers a flame of fire: but to the Son, thy Throne, O God, shall be for ever and ever, the Scepter of thy Kingdom is a Scepter of equity; thou hast loved justice and hated iniquity; therefore has God, thy God, anointed thee with the oyl of gladness above thy fellows, Thou in the beginning,

ning, O Lord, didst found the earth, and the heav'ns are the works of thy hands: they shall perish but thou shalt continue, and they all shall wax old as a garment, and as a vesture shalt thou change them, and they shall be changed; but thou art the self same, and

thy years shall not fail.

R. Live, glorious Jesus! and reign for ever, eternal King of heav'n and earth; may all thy Blessed above perpetually adore thee, and all thy servants here continually praise thee: *And every tongue confess that Thou, O Lord, art most high in the glory of thy Father, Alleluja. Thou west for us obedient to death, even the death of the cross; wherefore God has exalted thee, and given thee a Name above every name, That at the Name of Jesus every knee bow, of things in heavy'n, of things on earth, and of things under the earth: *And every tongue—

Third Lesson, Ephes. 1.

B Lessed be God, and the Father of our Lord Jesus Christ, who has blessed us with all spiritual benedictions in celestial things in Christ; as he has chosen us in him before the constitution of the world; that we should be holy and immaculate in his sight in charity. Who has predestinated us into the adoption of children, by Jesus Christ, to himself, according to the purpose of his will; to the praise of the glory of his grace

by which he has made us gracious in his beloved Son. In whom we have redemption
through his blood, the remission of sins; according to the riches of his grace, which has
exceedingly abounded in us in all wisdom and
prudence. That he might make known to us
the mystery of his will, according to his good
pleasure which he purpos'd in him; that, in
the dispensation of the sulness of times, he
might restore all things in Christ which are in
heav'n and earth.

R. Lord, what are we that thou shouldst thus regard us! Thou hast chosen us in thy Son before the world began, and freely predestinated us into the adoption of thy children! Thou hast made us heirs of thy Kingdom, and co-heirs with Christ. *O happy we, if we forfeit not these mercies; but labour by good works to make sure our election. Thou hast redeem'd us by the blood of Jesus, and given us in him remission of our sins; Thou hast by him reveal'd to us the secrets of heav'n, & promis'd to restore us here to holiness, and replenish with our souls the vacant seats among thy glorious Angels. *O happy we, &c.

vent. and Lent.)
Pause,—Then

has mediated our peace with his offen

Lands for our B. Savionr.

V. God incline, &c. As pag. 17.

Ant. Bless our Lord, O my soul; and all that is within me praise his holy Name.

Pfal. XCVI.

PRaise our Lord all you Nations of the earth, praise him with the voice of joy and

thanksgiving.

Praise him with the well-tun'd strings of your heart; praise him with the sweetest in-

*fing immortal praises to the God of our fal-

vation.

n

He is our full and all-fufficient Redeemer; he has perfectly finisht what he graciously undertook.

For all our trespasses he has made satisfaction, for all our forfeitures he has paid the ran-

fom.

We by disobedience were banisht from Paradife, and he has received us into his own Kingdom.

We wander'd up and down in the wilderness of error; and he has guided us into the

ways of truth.

We were by nature the children of wrath; and

and he has mediated our peace with his offended Father.

We were become the flaves of fin; and he has bought our freedom with his own blood.

We were in bondage to the dominion of Satan; and he has overcome and confin'd his power.

We were in danger of finking into hell y and he has fav'd us from that bottomless Pit.

The gates of heav'n were shut against us; and he went up himself, and open'd them to all. Believers:

Dissolving for ever the terrors of death; and rendring it now but a passage into life.

O dearest Lord, who mad'st us first of nothing; and restor'dst us again when we had undone our selves!

Who wouldst at any rate redeem us from misery; at any rate procure our felicity!

How came we wretches to be so conside'rd!

That from thy Throne of glory, where Seraphins ador'd thee, *thou should be descende on our earth where slaves affronted thee:

That thou shouldst lead a life of poverty & labour; and dy a death of shame & sorrow.

That thou shouldst do all this for such worms as we; without the least concern or benefit to thy felf.

Only to raife us up from our humble dust; and set us to shine with thy glorious Angels.

Q infinite

of all our hopes; and strong deliverer from all our fears.

What shall we say to this thy excessive charity? what shall we render for these thy un-

speakable mercies?

We fearch over all we have, and find nothing to return thee, but what thy felf halt freely given us.

We fearch over-all thou hast given us, and find nothing thou expectest; but that we use

thy gifts to make our felves happy.

O may our fouls perpetually bless thee; and every minute of our time be spent in thy service.

Let us not live, O Lord, but to love thee; nor breath, but to fpeak thy praise; nor be at all, but to be all Thine.

Glory be, &c. As it was, &c.

Pfal. XCVII.

Sing on, my Soul, the praises of thy Lord; fing on with fresh attention the mercies of thy God.

Whose wisdom has contriv'd so compendious a method, to redeem mankind by one

fhort word.

He saw the only cause of all our ruin *was our Love misplac't on this present world:

He faw the only remedy of all our mifery was to fix our Love on the world to come:

This therefore was his great intent; and in this concenter'd all his merits.

To change the byafs of our wrong-fet heart, by establishing among us new motives of Charity:

Such as might strongly incline our affecti-

true Good:

Such as might gain by degrees upon all mankind, and render falvation case and universal.

For this, he came down from his Fathers boson, to teach us the Rules of eternal life:

That we might firmly believe those sacred truths which God himself with his own mouth had told us.

For this, he converst so long on our earth, to encourage and provoke us by his own Ex-

ample.

That we might confidently imbrace those unquestionable vertues, which God himself in his own Person had practis'd.

For this, he endur'd those sharp and many afflictions; and became at last obedient even to

death.

That we might patiently fuffer what ever should befall us; when God himself was so treated by his creatures.

For this he so often preacht of the joys of heaven; and set them before us in so clear a

light.

That, seeing so rich a prize hang at the race's end, we might run and strain our ut-most force to gain it.

For

For this, he ordain'd the Mysteries of grace, and left us a Sacrifice made all of miracles.

That he might breed and nourish in us the life of Charity; and ravish our hearts with

the sweetness of his presence.

For this, he establish a perpetual Church; and fent the H. Ghost to inspire and govern it.

That it might flourish for ever in truth and fanctity; and plant the fame heav'nly feed o-

ver all the world.

For this, he assumed those strange endearing names *of Friend, and Brother, and Spoule to us wretches.

Doing far more for us then all those names

import; then all our hearts can wish.

Blessed, O glorious Jesu! be the wildom of thy mercy; that has found so sweet and short a way to save us-

Thou art, O Lord, the cause of our Love,

and Love the cause of our happiness.

By Love we fulfill all thy commands; and by making us Love, Thou fulfill'dit all thy Father's.

By Love we are reconcil'd from enemies to friends; by Love we are translated from death

to life.

By Love we are deliver'd from the fear of hell; by Love we are adopted to be heirs of heav'n.

By Love we are dispos'd for that blissful Vision;

Vision; by love we are secured of the enjoy-

Who, by the fole perfection of his own free Goodness, can never deny himself to any that love him.

Else would their very loving him be the cause of their misery; since the misery of a soul is the want of what it loves.

Thus, Lord, whate're thy holy Books record of Thee, in Expressions suited to our

low capacities.

What'ere they fay of thy restoring all things, and repairing again the ruins of mankind.

All is exactly verify'd by this one line, which may our thankful hearts repeat with joy.

Heav'n is attain'd by Love alone; and

Love alone by thee.

Glory be, &c. As it was, &c. P/al. XCVIII.

STill, O my Soul, let us fing a few lines more, to him whose mercies are no fewer than infinite.

To him, whose pity took us by the hand,

and kindly led us into his own light.

To Thee, OB. Jesu, our Lord, our God! who alone art the source of all our Happiness.

The World, till thou cam'st, sate wrapt in darkness; and sew discern'd so much as a shadow of thee.

They follow'd the appetites of sence and humour;

humour; and plac't their felicity in being prosperous here.

Little considering the life to come; and less

the joys that entertain that life.

This was, alas! their miserable state; and, worse then this, they had no power to help it.

How could they believe what they never heard; or love what they never believed?

How could they defire what they never lov'd; or be glad to receive what they never defired?

'Twas thou, O Lord, first taught'st us our true end, *the blissful Vision of the eter-

nal Deity.

'Twas thou first taught'st us the true means to attain that end; by a hearty Love and defire to attain it.

O the bleft changes which thy hand has wrought! the happy improvements which thy coming has produc't!

Now every woman and illiterat man * can

discourse familiarly of the highest truths:

The Creation of the World, and the fall of Adam; the Incarnation of God, and the Redemption of man:

Thy mystery of the Trinity, and miracle of the Resurrection; the day of Judgment

and State of Eternity.

All these we know: but 'twas Thou, O Lord, who taught'st us, and by the H. Church first spredst them o're the world:

Q

Now

Now Thou hast open'd our eyes, we plainly fee * what unaffifted nature could ne're have reacht:

We see, the framing right our Affections here, * is both the cause and measure of

our happiness hereafter.

If we supreamly esteem the Goods of the future life, we shall find them there and be happy.

If we love Heav'n with our whole foul, and

press on strongly with all our force:

We shall enter into its glories with a strange furprizing delight; and possess them for ever in a perpetual extafy.

We fee, our fouls are made to know, and perfect themselves by the worthiest objects.

We see, their Nature is free and unconfin'd; and nothing can fill them, but that which is infinite:

All other knowledges enlarge our Faculties; and breed new defire to know still more:

Which if unfatisfy'd, we yet are miserable; , fince none can be happy who want their defire.

Only the fight of God fills us to the brim; and infinitely overflows our utmost capacities.

It fills and overflows all the powers of our fouls, with joy and wonder, and unconceivable sweetness.

O bleft and glorious fight! when will the happy day appear, *and open to my foul that

teauteous prospect!

When,

When, dearest Lord, shall I see thee face to face! when shall I heartily, at least, desire to see thee!

Thou are my full and high felicity; and on-

ly and alone sufficient for me.

O make me ardently love thee, that I may eagerly defire thee; and eagerly defire thee, that I may transportedly enjoy thee!

Glory be, &c. As it was, &c.

Ans. Bless our Lord, O my foul; and all that is within me praise his holy Name.

Capit. Ephes. 3.

Now, to Him who is able to do all things more abundantly than we define or understand; according to the power that works in us; to Him be glory in the Church, and in Christ Jesus, to all generations world without end, Amen.

Hymn XXX

Sweet JESU, why, why dost thou love Such worthless things as we? Why is thy heart still towards us, Who feldom think on thee?

Thy bounty gives us all we have, And we thy gifts abuse:

Thy bounty gives us even Thy felf, And we Thy felf refuse.

My foul, and why, why do we love Such wretched things as these?

Thefe

These that withdraw us from our Lord, And his pure eyes displease.

Break off, and be no more a Child,
To run and sweat and cry;
While all this stir, this huge concern
Is only for a sty:

And nothing when 'tis caught;

Such are the toys thou striv? for here;

Not worth a serious thought.

Break off; and raise thy manly eye,
Up to those joys above:
Behold all those thy Lord prepares,
To woo, and crown thy Love.

Alas, dear Lord, I cannot love,
Unless Thou draw my heart:
Thou who thus kindly mak'st me know,
O make me do my part.

Still do thou love me, O my Lord!

That I may still love Thee:
Sill make me love thee, O my God!

That thou may'st still love me.

Thus may my God and my poor foul Still one another love; Till I depart from this low world,

T'enjoy my God above.

To Thee, great God, to thee alone, M. One coeternal Three,

All

All pow'r and praise, all joy and bliss, Then, all Proper, (as in Festivals.) Else, as Now and for ever be. Follows.

Ant. D Lessed be thy holy Name, O glorious Son of God! and bleffed be thy mercy for ever: Thou hast perfectly fulfill'dall thy Prophets foretold, and infinitely transcended all the wonders they admir'd: Thou hast done enough to convince us into faith, and fuffer'd too much to inflame us with thy love.

Benedictus, coc. As Page 27. Then re-

voice yerefalen, and tage a-

V. Bleffed be thy H. Name, O glorious Son of God :

R. And bleffed be thy Mercy for ever. Allefulah : mid driv

Let us Pray.

Oft gracious Lord, who fo loy'dft the IVA world, that thou gavest thy felf to redeem it: and humbly took'st upon thee our low nature, that thou might It familiarly teach us the truths of falvation, and invincibly fortify us against all Perfecution, and efficacionsly draw us after thee into thine own Kingdom, by thy holy Life, and precious Death, and glorious Refurrection! Grant us, we befeech thee, so to meditate these infinite mercies, and fill our whole fouls with the memory of this love: that we may live in thy obedience, and dye in thy favour, and rife again to rejoyce, with Q 3

with thee for ever in thy glory; who with the Father and the H. Ghoft, livest and reignest One God world without end, Amen.

Commemorations &c. as pag. 29.

Vefpers for our R. Saviour.

N the Name, &c. As page 34.

Ant. Thy Judgments, O Lord, we confess are just; but deal, we befeech thee, with thy fervants in mercy.

Pfal. XCIX.

I Ift up thy voice Jerusalem, and be not afraid; say to the Civies of Juda, behold your God:

Behold the Lord your God is come with a strong hand: his reward is with him, and his

work before him:

He is come to bring redemption to all the world; and graciously offers it fielt to you his People.

But you refus'd the Holy One and the Just; and defir'd a murtherer to be granted to you.

Hark with how sweet and elegant a Compassion * thy kind Redeemer complains of thy ingratitude.

O ferusalem, ferusalem! thou that killest the Prophets; and stonest them who are sent to

thee!

How often would I have gather'd thy children together; as a Hen gathers her chickens under under her wings, * and thou wouldest not !-

Hark, with how tender and charitable a reproof, thy Lord unwillingly withdraws from Thee his favour.

O hadft thou known in that thy day the things which belong to thy peace! but now

they are hid from thine eyes.

Hearken once more, and if his kindness cannot move thy love, * He'l try how his anger can work upon thy fear.

Hearken then and tremble at those terrible threatnings, with which thy provident Lord

forewarns thee of thy danger.

Gird thee with fackcloth ferufalem, and lye down in ashes; cover thee with mourning, and bitterly lament:

For the days shall come when thy enemies shall besiege thee; and compass thee about

with a trench.

They shall not leave one stone upon another, but beat thee to the ground, and thy children in thee.

Thy People shall be slain by the edg of the sword, and led as slaves into all Countries.

They shall wander up and down without King or Prince; they shall mourn without sa-crifice or altar:

And ferufalem shall be troden under feet by the Gentiles; till the sulness of Nations be accomplished.

But O, how long, Lord, holy and merci-

354 Vespers for our B. Saviour.

ful; how long! Wilt thou be angry with them for ever?

Hast thou not said, he that scatters Israel will gather them again; and keep them as a Shepherd does his flock?

Remember thy antient promises, O Lord; and fave the remnant of thy once-lov'd Ifrael.

Take away the veil from before their eyes; that they may fee thy truth and embrace it.

Take away the hardness from their stony hearts, that they again may be thy People, and thou again their God.

Then shall they lay aside the garment of mourning, and put on the brightness which comes from Thee.

They shall celebrate the Jubilee of this their greatest Deliverance, and every one fing in that day of joy.

Come let's ascend to the mountain of our Lord: let us learn his ways and walk in his paths.

As 'twas our wickedness to go astray from our God; so now, return'd, let us feek him ten times more.

Too late have we known thee, O thou ancient Truth! too late have we lov'd thee, O Thou desir'd of all Nations!

We were missed by the error of our Fathers; we were abus'd by our own blind passions.

The Kingdom we expected deserves not that name; a short, and vain, and troublesom prosperity. Thy

Thy Dominion, O Lord, is holiness and peace; and of thy Kingdom there shall be no end.

Such was the Kingdom thou promiseds to David. Thy Throne will I establish for ever.

Such is the Kingdom thou giv'ft to thy Servants, they shall live and reign with Thee for ever.

O make us love, dear Lord, this eternal Kingdom, and all things else shall be added to it.

O make us love this eternal Kingdom; though

nothing else shall be added to it.

Glory be, &c. As it was, &c.

Ant. Thy judgments, O Lord, we confess are just; but deal, we befeech Thee, with thy fervants in mercy.

Ant. Thou art O Lord, the true light of the world; they who follow thee walk not in

darkness.

Pfal. C.

D Ise holy Spouse of the Son of God; rife

and put on thy robes of joy :

Rife, and shine forth, for thy glory is come; and the splendor of our Lord strikes bright upon thee.

The Gentiles shall walk in the beams of thy light; and Kings in the lustre of thy brightness.

Lift up thine eyes round about, and behold, they gather all together, and flock to Thee.

Thy Sons shall come from far, and thy Daughters be nurst at thy fide.

Then

356 Pespers for our B. Saviour.

Then thou shalt fee and flow in abundance, thy heart shall wonder, and be enlarg'd with gladness.

When the multitude of the Sea shall beconverted to thee; and the strength of the

Gentiles submit to thy Laws.

The fons of strangers shall build thy walls;

and Princes obey thy commands.

The Nation shall perish that will not serve thee; and the Kingdom be utterly wasted that refuses thee.

The fons of thy afflicters shall bow before thee; and they that despis'd thee kiss thy foot-steps.

For our Lord shall be thy everlasting light, and the days of thymourning shallend in glory.

To thee shall be given the Keys of heav'n; a thou shalt shut and open those eternal dores.

Thy foundation shall be laid on a firm rock; and the gates of hell not prevail against thee.

A way shall be made so direct and plain, that the Passengers, though fools, shall not err therein.

And the Earth shall be filled with the knowledg of our Lord, * as the waters cover the Sea.

All this we read, all this we firmly believe; for the mouth of our Lord has spoken it.

Heav'n and earth shall pass away; but not a tittle of his Word be disappointed for ever.

Many

Many of the facred Prophecies are already fulfill'd; abundantly fufficient to assure us of the rest.

Already a Virgin has brought forth a Son; and given him the gracious Name of JESUS.

The Kings of the East have been led to him by a star; and offer'd him gold and frankin-cense and myrrh.

His holy parents have prefented him in the Temple; and the devout Simeon was over-

joy'd to see him.

In his tender infancy he fled into Egypt; & the Idols fell down at the presence of a child.

He past his private life in peace and meekness, and taught a contradicting People in patience and humility.

He confirm'd his doctrin with innumerable miracles; and defended the truth to the

last drop of his blood.

He rose again victoriously from the grave; and ascended in triumph to the right hand of his Father.

And there, O glorious JESU, mayst thou fit and reign; till all thy enemies become thy foot-stool.

Nor has thy judgment flept, O dreadful Lord! but with a fwift and terrible vengeance crusht them into ruin:

ferusalem long since was made a heap of stones; and the children of thy Crucityers

run wand'ring o're the world...

While

While thou art thus severe in the predictions of thy justice; thou hast not forgot those

of thy mercy;

Thousands of that ingrateful City have acknowledg'd Thee their Lord; thousands of that perverse generation have submitted to thy Scepter:

Whole Nations of the Gentils have embrac't thy faith; and remotest Islands re-

ceiv'd thy law.

Bleffed for ever be thy Name O Lord! and bleffed be the sweetness of thy mercy:

Who reveal'st thy self to those that knew thee not; and art found of those that sought thee not:

Who often followest those that sly from thee, and never refusest any that come to thee.

Thou still exactly perform'st thy part; but we, ingrateful wretches, how do we comply with ours?

Where is the profit thou mayst justly require, to answer the care of thy providence over us?

Thou hast planted us, O Lord, in thine own Vineyard; and fenc'd us about with thy holy discipline.

Where is the fruit we should always be bearing, since good works are never out of season?

Of our felves, alas, we are dry and barren; and our nature, at best, brings forth nothing but leavs.

O Thou, in whom while we remain we live; and from whom divided we instantly dy!

Curse not, we humbly beg, these fruitless branches; lest they wither away, and be cast into the fire.

Pronounce not against us that dreadful sentence, Cut them down, why cumber they the ground?

But mercifully cut them off from their wild stocks and graft them in thy felf the

only true vine.

Water, O Lord, our weeds with the deaw of heaven; and bless our low shrubs with thy powerful influence:

So grapes shall grow on thorns; and figs

be gather'd on thiftles.

Glory be &c. As it was &c.

Ant. Thou art, O Lord, the true light of the world, they who follow thee walk not in darkness.

Ant. In thee, O Lord, is all our hope; have mercy on the works of thine own hands.

Pfal. CI.

R Ejoyce in our Lord all you children of Adam, rejoyce in the bounty of his free grace:

No longer now confin'd to a few choice Favorites, and the narrow compass of a pri-

vate Family.

He has thrown down that partition-wall; and open'd the way of life to mankind:

That

That all may believe and love him here; and all injoy and be happy in him hereafter.

But O my God! what we do fee, when we look abroad into the wide world?

We see the sad effects; but cannot see the cause, *why so many Kingdoms ly miserably waste.

We know, O Lord, thy ways are in the deep abyss; and humbly adore thy secret Counsels.

Only we cannot think on their lamentable condition; without pitying their mifery, and imploring thy mercy.

Some have not yet so much as heard of thee; and others, who have heard, refuse to entertain thee.

Some who have once acknowledg'd thee, have quite fall away; and others reject what they lift, and obey by halfs.

Many even of those, who rightly believe, *abuse their holy faith by a wicked life.

Thus the far greatest part of wretched mankind, whom thy goodness created to thine own similitude;

Whom thou hast redeem'd with thy precious blood, and design'd to so great and long a happiness.

Still fail, alas, of their true end, *and dy

in their fins, and eternally perish.

Look down, O Lord, and behold from heav'n; behold from the Habitation of thy holiness.

Where

Where is thy Zeal, and the bowels of thy mercy? where are thy promises to thy beloved Son?

Hast thou not said all Nations shall adore him; and all the Tribes of the earth be blessed

in him?

Hast thou not said thy self, O glorious Jefu! If I be exalted, I will draw all men to me?

Hast thou not given thy Disciples express
Commission *to Go into all the world, and
Preach to every Creature?

Remember, O thou God of everlasting truth! remember, O thou Author and Finisher of our

faith !

Remember these thy dear engagements; and graciously accomplish what thou hast mercifully begun.

Visit, O Lord, thine own house first; and thorowly redress what thou find'st amis.

Make our lives holy as thou hast made our faith; and perfectly unite us in the bonds of love.

Kindle, in the hearts of Kings and the great ones of the world, *an Heroick spirit to advance thy glory.

Enflame the hearts of Prelats and the Priests of thy Church, *with a generous Zeal of con-

version of souls.

Convince them all, 'tis the end and duty of their place, *to improve mankind in vertue and Religion.

One

One mercy more we humbly beg : which O may thy Providence favourably supply !

Prepare, O Lord, the hearts of those that err, and make them apt to receive the truth.

Then chuse thy burning and thy shining lights; and fend them forth over all the world.

Send them, O God of infinite Charity! but fend them not alone; *left they faint by the way, or miscarry in the end.

Go with them thy felf, and gode them by thy grace: and crown their labors with thy

powerful bleffing.

So shall the humble vallies be rais'd up; and the stubborn mountains be brought low:

So shall the crooked paths be made direct,

and through ways fmooth and plain.

So shall the glory of God be every where reveal'd; and all fiesh fee it together.

Happy the times when this shall come to pass: happy the eys that shall feethese times.

Come glorious days wherein that Sun shall fhine, *which enlightens all at once both the Hemisphears.

Come, H. Jesu, and make those glorious days; and let no cloud o'recast them for ever.

Come, and in the largest sense maintain thy Title; Be effectively the Saviour of the universal world.

Ant. To thee, O Lord, we look up for salvation; have mercy on the works of thine Capit. own hands.

Capit. Titus. 2.

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The grace of God our Saviour has appeared to all men; instructing us, that, denying all iniquity and worldly defires, we should live soberly, justly and piously in this present world: Expecting the Blessed hope, and the coming of the glory of our great God and Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify to himself an acceptable People, zealous of good works.

Hymn XXXI.

Jesu, whose grace inspires thy Priests
To keep alive, by solemn seasts,

The Memory of thy love:
O may we here so pass thy days,

That they at last our fouls may raise
To feast with thee above.

Jefu, behold three Kings, from far Led to thy Cradle by a star.

Bring gifts to thee their King:

O guide us by thy light, that we May find thy lov'd face, and to thee Our felves for tribute bring.

Jesu, the pure and spotless Lamb, Who to the temple humbly came, Those legal Rights to pay:

O make our proud and stubborn will. Thine and thy Churches laws fulfill, Whate're fond nature say.

Jelus

364 Vespers for our B. Sovieur.

Jesu, who on that fatal wood
Pour'dst forth thy life's last drop of blood,
Nail'd to a shameful Cross:
O may we bless thy love, and be
Ready, dear Lord, to bear for thee
All greef, all pain, all loss.

Jesu, who, by thine own love slain,
By thine own pow'r took'st life again,
And from the grave did'st rise:
O may thy death our spirits revive,
And at our death a new life give,

A life that never dies,

Jesu, who to thy Heav'n again Return'dst in triumph, there to reign Of men and Angels King:

O may our parting fouls take flight Up to that land of joy and light. And there for ever fing.

All glory to the facred Three, One undivided Deity.

All honour, pow'r and praise:

O may thy blessed Name shine bright,
Crown'd with those beams of beauteous light
Its own eternal rays.

Amen.

Then all proper (as in Festivals) Else as Follows.

Ant. Come all you Nations of the Earth, whom the mercy of our Lord has fo dearly redeem'd;

deem'd; Come, and, in honour of the divine Son, fing the Canticle of the Bleffed Mother, Allelujah.

Magnificat, as Page 44. Then re-

V. My foul magnifies our Lord

R. And my spirit hath rejoyc'd in God my

diarrente of Let us pray: estimation Holy and ever bleffed Jefit, who, being the eternal Son of God, and most high in the glory of thy Father, vouchfaf'dft for us finners to be born of an humble Virgin, to be subject to the weaknesses of a little Child, to grow up in a life of privacy and labour, and declare thy felf at last the Redeemer of the World; by establishing a perfect law of grace, and confirming it with innumerable miracles, and fuffering for it intolerable perfecutions even to death it felf: Work in us. we humbly befeech thee, the happy effects of all these mercies; that, believing in thee, we may imitate thy life, and obeying thy commands, enjoy thy promifes; who, with the Father and the H. Ghost, livest and reignest, one God, world without end, Amen.

V. O Lord hear, &c. As Page 46.

Complin for our B. Saviour.

V. Our help is in &c. As Page 47.

Ant. Whither, O my God, should we go but to Thee? Thou hast the words of Eternal Life.

Pfal. CII.

Retire now, my foul, from thy common thoughts, * permitted to entertain thy less serious hours:

Retire, and call thy wandring fancies home: and speedily range them into peace

and order:

That thou may'lt so be prepar'd to hear thy Lord * invite thee, among the rest, to taste his sweetness.

Come to me you that labour, and are opprest;

and I will refresh your manner on bas , soars

Take up my yoke and learn of me, for I am meek and humble of heart; and you shall find rest to your souls.

For my yoke is sweet and my burthen light.

Enough, dear Lord, enough is faid, to draw all the world to thy holy discipline.

What can be offer'd for agreeable to our Nature, * too much, alas, inclin'd to plear fure and profit.

What can be offer'd so powerfully attractive; as to make our work delightful, and

then reward it?

Complete

As to propose an employment, like the musick of Churches; devout and sweet and gainful to the performers?

Whither, O my God, should we go but to Thee? Thou hast the words of Eternal

Life.

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Thou art our wisest Instructer to know what to do; and only Enabler to do what we know:

Thou art the free bestower of all we have;

and faithful Promiser of all we hope:

Thou kindly call'st us; O make us gladly hear thy voice, * and constantly follow it till we come to Thee:

Suffer us no longer to go aftray like loft Sheep; wandring up and down in our own

by-ways:

Suffer us no longer to be diffracted among many things, * from thee, O Lord, who art but one:

But gather us up from the world into our felves, then take us from our felve into Thee:

There to be ravisht with thy holy embraces: there to be feasted with the Antepasts of Heav'n.

O how unspeakable are thy sweetnesses, O Lord, which thou hast hid for those who

fear Thee!

who love Thee, and keep their tasts uncorrupted with the world.

But

But O, what are they then to those whose Thee; and in that fight fee all things elfe! To those who rejoyce perpetually before

Thee; and in that joy find all joys elfe.

O beauteous truth, which known inforces love, and lov'd begets felicity!

Live thou for ever in my faithful memory;

and be my constant guide in all my ways:

Still let me think on those joys above; and undervalue all things compared to my falvation.

Still let me think on my Saviours love,

that purchased for me all those joys.

O my ador'd Redeemer! be Thou the mafter-wish of my heart; the scope and end of all my meditations. had a million with a

Soon as I wake, let me look up to thee; and, when I rife, first lowly bow to thee:

Often in the day let me call in my thoughts to Thee; and when I go to rest cloze up so shall my time be govern'd by thy grace ;

and my eternity crown'd with thy glory. Glory be, &c. As it was, &c.

Pfal. CIII.

Y God, when I remember those words of Thine, Repent, for the Kingdom of Heav'n is at hand:

When I consider they were the first thou spoakest in publick; the chosen text of the Eternal Wildom: BUE

Instantly

Instantly I'm struck with the importance of the duty; and deeply affected with the power of the motive.

If what this last line fays be not wholly true; but repeated in course, as a form of

devotion:

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Forgive, dear Lord, the deceitfulness of my heart; and make me think as well as fay my Prayers.

Make me apply those searching words to my felf, and bind them fast on my own foul,

Repent, O my foul, for the Kingdom of Heav'n is at hand; repent, for the Kingdom of Heav'n depends on thy repentance.

Unhappy me! I cannot live without fin; nor hope for pardon without due repentance:

I cannot repent without the grace of God; nor obtain his grace, without his own free gift.

O my fweet Saviour JESU, who cam'st not to call the just; but such as I am, sinners

to repent :

Since I am not strong enough to be perfectly innocent; at least, make me humble enough to be truly penitent.

Make me heartily forry for what I have done amifs, and not do again what will make

me forry.

Wo to the day and hour wherein I finn'd; wo to the many days and hours I have fooliftly mispent.

Or

Or rather, wo to me, who abuse my days and hours, allow'd by thy goodness to work out my falvation.

Deliver me, O Lord, from the punishments I deserve; deliver me from the fins that de-

ferve those punishments.

Teach me that fafe and easie method, *of censuring my self, to be acquitted by thee.

Every night let me fit as an impartial judg;

and call before me all my day.

Let me feverely examine every thought and word; and strictly fearch every Deed and Omission.

Condemning my Offences to their just pennance: and making more firm and wary refolves.

Imploring for the past the mercy of Heaven; and, for the time to come, the same unbounded mercy.

If I perhaps find some little thing well done, when weigh'd with the allowance in-

dulg'd our frailty;

Let me return all the glory to my God; and beg his grace to continue and improve it.

His is the hand that fows the feed; his is

the bleffing that gives the increase.

Thus let me once a day, at least, look home, and feriously inquire the state of my foul.

What ere my weakness or malice may have done, let me now undo with a hearty contrition. Let

Let not the fun go down upon my wrath,

nor on any other unrepented fin.

Still let me write at the foot of my account, *Reconcil'd to my God, and in charity with all the world:

Then go to bed with a quiet conscience;

and fall afleep in peace and hope.

Glory be, &c. As it was, &c.

Pfal. CIV.

L day, *which thy Church has fanctify'd in honour of thy memory:

Let me repeat some few words more of those incomparable many thou hast left a-

mong us.

Let me attentively meditate their substantial sense; and settle them as principles of my life and action.

Lay not up for your selves treasures on earth; where rust and moth corrupt, and Theevs break

thorow and steal.

But lay up for your selves treasures in Heavn; where neither rust nor moth corrupt, nor Theeves break thorow and steal.

For, where your trafure is, there will your

heart be also.

Go now, you curious, and study what you please; for me, I'le stay, and listen to my Saviour.

He'l teach me high and fure and useful truths; he'l teach me truths that will make me happy. R Hark

Hark but this one word more; and yoh'l flay too; if any fense of your eternal goods can hold you.

Hark how he kindly tells us this new glorious Secret: We shall be hereafter like the And

gels in Heav'n.

Ofweet and precious word to them that relish it, and thoroughly digest its strong nourishment.

To them that feed on't often as their daily bread; We shall be bereafter like the Angels in heav'n.

And what, O dearest Lord, are those blesfed Angels, *but Spirits that know and love and delight for ever?

Such, O my foul, we shall be, and that sweet life we shall lead; We shall be and live?

like the Angels in heav'n.

We shall know all that's true, and love all that's good; and delight in that knowledge and love for ever.

No ignorance shall darken us, nor error deceive us; We shall be like the Angels in heav'n.

No cares shall perplex us, nor crosses afflict us; We shall be like the Angels in heay'n.

Our joys shall be full and pure and everlasting; We shall be like the Angels in hear v'n.

Cheer thee, my foul, and blefs thy boun-

Complin for our B. Saviour. teons Lord; 'tis by him we shall be like the Angels in heaven.

Cheer thee, and raife thy hopes yet glorioully higher; We shall be like himself, for

we shall see him as he is.

Glory be, &c. As it was, &c. Ant, Whether, O my God, should we go but to Thee! Thou hast the words of eternal life.

Hymn XXXII Ord, now the time returns For weary man to rest; And lay aside those pains and cares With which our day's opprest:

Or rather change our thoughts To more concerning cares pl , 3 will als How to redeem our mispent time of the

With fighs, and tears, and pray'rs How to provide for heav'n. That place of rest and peace;

Where our full joys shall never wain. Our pleasures never cease.

Blest be thy love, dear Lord,
That taught us this sweet way;
Only to love Thee for Thy self,

And for that love, obey.

O Thou, our fouls chief hope! We to thy mercy fly ; citimih and

Where're we are, thou canst protect, Whate're we need supply.

Whe-

Whether we sleep or wake,
To thee we both resign:
By night we see as well as day,
If thy light on us shine.

Whether we live or dy,
Both we submit to Thee:
In death we live as well as life,
If thing in death we be.

Glory to thee great God, One coeternal Three: To Father, Son, and Holy Ghoft Eternal glory be.

Capit. 1 Thef. 5.

But we who are of the day, let us be sober; having on us the brest-plate of faith and charity; &, for a helmet, the hope of salvation. For, God has not appointed us to wrath, but to the purchasing salvation thorow Jesus Christ our Lord; who dy'd for us, that whether we wake or sleep, we might live together with him.

Ant. By seeking our selves in this world of vanity, we lose both thee, O Lord, and our own souls; by seeking our selves in Thee and thy love, we find both thee and our own happiness: enjoying already a sweet possession of hopes to end e're long in a sweeter fruition of glory.

Nunc dimittis, as Rage y5. Then re-

V. Thou

Amen:

V. Thou art, O Lord, the free bestower of all we have.

R. Thou art the faithful Promifes of all we

expect.

Let us Pray.

Defined Jesu, whose sacred Body, after thou hadst sinisht in it the work of our redemption, was taken down from the Cross; and after a short repose in the Sepulcher, was rais'd again to a glorious immortality: Grant us, we beseech thee, so frequently to renew in our minds the memory of thy grave, that we always be prepar'd for our own: and so seriously to reslect on the confequences of a holy death, that every day we grow less affected to this transitory life, and more in love with thy eternal joys; who, with the Father, and the H. Ghost, livest and reignest one God world without end, Amen Vouchsafe, &c. As Page 56, to the end.

THE OFFICE

for the H. Ghoft.

MATINS.

Introduction, as page 1.

Invit. Come let's adore our God that fancti-

Come let's adore our God that fanctifies us.

Pfal. CV.

Ome, let us humbly first implore his grace, to make us worthy to adore our Sanctifier, who from the Father and the Son eternally proceeds; and with the Father and the Son is equally glorify'd.

Come, let's adore our God that sanctifies us.

He infuses into us the breath of life, and brings us forth in our second birth: a birth that makes us heirs of heav'n, and gives us a title to everlasting happiness.

Come let's adore our God that sanctifies us.

Let us prepare our Understandings to assent to his Truths, and our Wills to follow his divine vine Inspirations: let us fill our Memories with his innumerable Mercies, and our whole Souls with the glory of his Attributes.

Come, let's adore our God that fanctifies us.

Let us confidently address to him our Petitions, who promises to help the infirmity of our prayers: let us not doubt the bounty of his goodness, but hope he will grant what Himself inspires to ask.

Come, let's adore our God that sanctifies us.

Glory be, &c. As it was, &c. Come, let's adore &c.

Come, let's adore &c.

Hymn XXXIII.

Ome, H. Spirit, come and breath
Thy spicy odors on the face
Of our dull region here beneath;
And fill our souls with thy sweet grace.

Come and root out the poys'nous weeds,
Which over-run and choke our lives:
And in our hearts plant thine own feeds,
Whose quick'ning pow'rour spirit revives.

First plant the humble Violet there,
That dwels secure by dwelling low:
Then let the Lilly next appear,
And make us chast, yet fruitful too.

But O! plant all the Virtues, Lord!

And let the metaphors alone;

Repeat once more that mighty word;

Thou need? It but fay, Let it be done.

R 4

We can alas, nor be, nor grow, Unless thy pow'rful mercy please: Thy hand must plant, and water too; Thy hand alone must give th'increase.

Do, then, what thou alone canst do; Do what to thee so easie is;

Conduct us through this world of wo.

And place us fafe in thine own blifs.

All glory to the facred Three,
One ever-living Sovereign Lord;
As at the first, still may he be
Belov'd and prais'd, fear'd and ador'd,
Amen.

Ant. In those days, faith our Lord, I will pour out my Spirit upon all flesh; Alleluja, Alleluja.

Pfal. CVI.

Ord, with how sweet and natural a conduct * does thy Providence govern the Children of men!

Leading them on from one degree to another: till thou hast brought them up to their

highest perfection:

Thou put'st them to learn in the school of Virtue; and disposest their capacities into several forms.

In the first ages, when the world was young,
*Thou gav'st them for their guide the book of
Nature.

There thy divine affistance helpt them to read *fome

*fome few plain Lessons of their duty to thee. They faw this admirable frame of Creatures;

and, as far as these could argue, they could conclude:

Sure ther's a God, the cause of all things? fure ther's a Providence, the disposer of all things:

He must be powerful that made fo vast a World; he must be wise that contriv'd such

excellent works.

He must be Goodness it self that did all this for us: and we ingrateful wretches if we'l donothing for him.

Thus far some few could fay, and very few could do; with those flender affiftances

they then enjoy'd.

After, Thou gav'ft thy People a written Rule; which train'd them up in a fet from of discipline;

Which grew and spred into a publick Religion, & uniformly profest by a whole Nation.

They had some weak conceit of the Kingdom of heav'n; and some imperfect means to bring them thither :

But, for those high supernatural Mysteries, *that so gloriously exalt the Christian faith':

They all, alas, were blind, or in the darlo, and dangerously expos'd to the effects of their ignorance:

Wanting those clear instructions, to know their End; wanting those powerful motives to love their God. R.S Yes

Yet this prepar'd them for the times of grace; to which thy mercy, O Lord, referv'de far greater favours.

To which Thou hadst promis'd by thy holy Prophets, *an effusion of bleffing from thine

own full hands:

I will put my law in their bowels, and write it in their bearts: I will be their God, and they (hall be my people.

I will pour out my spirit upon all flesh; and

your sons and your daughters shall prophesy.

They shall teach no more every one his Neighbor; for all shall know me, from the greatest to the least.

O merciful Lord, who hast lov'd us from the beginning; be graciously pleas'd to love

us to the end.

Pitty the unhappy state of falne mankind, which neither Nature nor Law could bring to perfection.

If any ripe fouls came forward to the birth;

there wanted spirit to bring them forth.

But O, fend out thy Spirit, O Lord, and they shall be created; and from their nothing of fin raised to the life of Holyness.

Send out thy Spirit and renew the face of the earth; and our weeds and our thorns shall

be turn'd into a Paradise.

Glory be &c. As it was &c.

Ant. In those days, faith our Lord, I will pour out my Spirit upon all Flesh: Alleluja, Alleluja

Ans.

Ant. When He ascended on high, he sed captivity captive, and gave gifts to men; Alleluja, Alleluja.

Pfal. CVII.

Ook up languishing world, look up, and fee * how punctually thy faithful Lord performs his word.

When He had finisht here that glorious Work * which his goodness undertook for

our Redemption.

When he had told us what we ought to do, and what to fuffer for the Kingdom of Heav'n.

When he himself had done more then he required of us: and suffered more than our boldest hopes could expect of him.

When He had wrought our Salvation fo far, that he faw his absence more expedient

for us:

He first prepares the hearts of his Disciples; and comforts their forrows with these sweet words:

will pray to my Father, and he shall give you ano-

ther Comforter:

Even the Spirit of Truth, who shall teach you all things; and bring to your remembrance whatever I have said.

Peace I leave with you, my Peace I give you; let not your heart be troubled, nor let it be afraid:

I go to my Father, and to your Father; to my

I go to prepare a place for you; that, where I am, there may my followers be.

This faid, He led them forth together, and gave them his bleffing; and parting from them went away into Heav'n.

So loving Mothers, when the weaning time is come, withdraw themselves from their be-

loved Children.

But while they thus deprive their tender little ones * of their own most dear and allsupplying presence:

They still depute some faithful friend to affift them; for, though they leave e'm, they

mean not to for sake 'em.

Such and far greater was the care of our God; as his love is far greater than that of, Mothers ..

He faw it necessary for so mysterious a faith, to be shown in a clear and supernatural light

to the first Believers.

That they might confidently recommend to others *what they knew fo infallibly was certain to themselves.

He faw it necessary for so perverse a World to infuse into its first Converters the fulness

of Charity:

That with an ardent zeal they might infruct their hearers; and with a patient cou-

rage overcome their opposers.

He faw it necessary for such variety of Nac tions; to furnish his Preachers with variety of Tongues, That That they might teach every one in their native speech; and understand their doubts, and satisfy their objections:

Wherefore, when the appointed time was come; as all the works of God go forth in

their fittest season:

When the Disciples were gather'd together in one mind and place; and so excellently dispos'd for the visits of heav'n.

When they had long continued in ardent Prayer; and wrought up their affections to

the utmost point of desire.

heav'n: whence every good and perfect gift descends.

A vehement wind fill'd the whole house; for the grace of God is strong and liberal;

Behold, on the head of each fate a tongue as of fire; the properest enablements to convert the world.

While they were all illuminated with a pure light, and all enflamed with a fervent heat;

And, to communicate both to every Nation, were all indued with the gift of languages.

Thus was the promise of our Lord suffill'd; thus were the Messengers of everlasting peace prepared.

Miraculously baptiz'd with the H. Ghost and with fire; and perfectly qualify'd for their

great commission.

To Preach to every Creature this happy

Gospel. He that believes and is baptized shall be saved.

Glory be, &c. As it was, &c. Ant. When he ascended on high, he led captivity captive, and gave gifts to men: Alleluja, Alleluja.

Ant. This is our Lord's doing, and it is wonderful in our eyes: Alleluja, Alleluja.

Pfal. CVIII

How glorious is thy grace, O Lord, over all the world; how admirable the influence of thy H. Spirit!

They, who through dulness so slowly understood *the often repeated Lessons of their

divine Master.

Now, with the first swift glance see through all; and no mystery can pose them, nor error deceive them.

They, who through fear forfook their Lord, and fled all away from the danger of

being his : bate im

Now rejoyce in suffering for his Name; and neither life nor death can forbid them to confess him.

They, who knew only their Mother-tongue, and that no better then as simple Fisher-men.

Now speak to every Nation in their several language; and with their powerful eloquence ravish their hearts.

They, who, even after our Saviour's Refur-

rection, that fast the doors for fear of the Tews ;

Now, in the open streets and publick Synagogues, confidently proclaim the Name of

Tefus.

These were new Bottles fill'd with new wine; that made them quite forget their former felves.

Wine that exalted them into a generous Spirit * of despising all things for love of Jesus.

Wine that, in the midst of Racks and Prifons, *made them often break forth into that Iweet extaiv.

No joy like the pain of fuff'ring for Jefus, no life like the death endur'd for his love.

O, were there now such tongues of fire, to

kindle in the world those divine flames!

O, were there now such hearts in the world: to receive the holy fparks that fall from where he fuffer'd, and the Sendich! n'vseH

The Prince of the Apostles preacht but one Sermon; and immediately converted three knees and faces: and ador

thousand souls.

He preacht again, and wrought but one miracle; and five thousand more were added to the Church, a dow with a cost winds

Thus every day they increast in number ; &, which was better, their number increast in ver-

tile.

They were inebriated with the heavenly wine; and fill'd with the same Heroick spirit.

They fold all they had; and brought the price, *and laid it down at the Apostles feet.

They liv'd in common, and call'd nothing their own; and, even in their will and understanding, they were all united.

Every one had enough, and that's to be rich;

none had too much, and that's to be free.

Free from the cares that perplex the wealthy; free from the tentations that wait on fuperfluity.

Hadft thou been there, my foul, to have feen *the flaming ardours of those first Con-

verts!

Imagin at least, and know, thy utmost fancy is far below what they really practised.

O how devoutly did they visit those holy places, where our B. Lord had shed his blood!

The Garden where he pray'd, and the Hall where he was condemned; the Mountain where he fuffer'd, and the Sepulcher where he was bury'd.

knees and faces; and adord, and meditated,

and pray'd.

They pray'd, and mingled with their prayers, their tears; they wept and mingled with

their tears their complaints.

happy *to be converted by thee while thou dwel'dst amongst us?

Why not, to entertain falvation when thou brought'ft

brought'st it to our homes; and prefer'dst our little Nation before all the world?

Unhappy we, how came this mifery to pass *that many of us look't on thy miracles, and faw them not!

Before our eys thou gav'ft fight to the blind; & our fouls were darkned with fin & prejudice.

Thou did'st cleanse the leaprous, and heal all manner of diseases; Thou did'st raise the dead, and cast out Devils with thy word.

Yet we, alas, how many of us blasphem'd thy Name; how many conspir'd with thy bloody crucifyers?

Spare us, O Lord: have mercy on us, O Jefu! for we knew thee not to be the Lord of glory.

Blessed be thy H. Spirit, who has open'd our eys; and made us see through the veil that ecclipst us.

Now we believe thee the Messiah we expected; now we acknowledg thee the King of Israel.

Such were the fervours of those happy times; and O, how happy were our times had we those fervours!

But ours are become miserable by Schisms and Heresies; and the darkness that covers a great part of the earth.

Ours are become miserable by the unfruitful lives, *and scandalous examples of too

many Christians.

Too many, alas ! Yet even the Gates of Hell *can ne're prevail against the power of God-Still Still the same Spirit governs the world; and keeps alive the same primitive fire.

Still there are hearts full of the H. Ghost;

full of that ravishing wine of divine love.

Still there are fouls who renounce all they have; & take up their crofs & follow our Lord:

Still there are fiery tongues kindled by the breath of Heav'n; who carry their facred flames into every Nation.

Still the Apostolick Church is true to its name; and sends abroad her burning and her

thining lights.

Still the Almighty Goodness is true to his Church, and conserves it One, and Holy, and Universal.

Recei & bring the whole world into one flock.

That all may be of the same mind here; and all enjoy the same happiness hereafter.

Glory be, &c. As it was, &c.

derful in our eys; Alleluja, Alleluja.

Our Father, &c.

First Lesson, Jo. 14. 110 dell

Men, Amen, I say to you, he that believe in me, the works that I do, he also shall do; and greater than these shall he do, because I go to the Father: and whatever you shall ask in my name, I will do; that the Father may be glorify'd in the Son. If you love me, keep my Commandments; and I will ask

ask the Father, and he will give you another Paraclet to abide with you for ever: the Spirit of truth, whom the world cannot receive, because it sees him not, nor knows him; but you know him, for he shall abide with you

and be in you.

R. Blessed be thy merciful Providence, O JESU! who, when Thou hadst finisht thy great work on earth, ascendedst into heav'n to draw up our minds even thither after Thee; Alleluja. * That where our happiness is, there might our hearts be also; Alleluja, Alleluja. Blessed be thy infinite Goodness, O dear Redeemer! who, when thou hadst taught us the words of eternal life, sent'st down the H. Ghost to make us observe them, and raise up our affections to that glorious Kingdom whither thou art gon before us; Alleluja: * That where our—

Second Leffon, Atts 2.

Plisht they were all together in one place: And suddenly there was made a found from heav'n as of a vehement wind coming, and it fill'd the whole house where they were fitting: And there appear'd to them parted tongues, as it were of fire, and sat upon each of them; and they were replenisht with the H. Ghost, and began to speak with divers tongues, according as the H. Ghost gave them to speak. And there were dwelling at Jeru-

falem Jews, devout men, of every Nation under heav'n: and, when this noise was made, the multitude came together, and was astonisht in their mind; because every one heard them speak in his own tongue the wonderful works of God.

R. Thus were the words of the Prophets fulfil'd, and the promifes of our Saviour perform'd, and the faith of the Christian Church miraculously begun: Alleluja. * O may it still go on and increase and multiply; till every Nation speak in their own tongues the wonderful works of God; Alleluja, Alleluja. Govern, O blessed Spirit, the Church thou so wonderfully hast establisht; govern it with thy special grace, and always preserve it in obedience to Thee, and us in obedience to it: Alleluja. * O may—

Third Lesson, Acts 4.

heart and one soul: nor did any say that ought was his own of what he possest, but all was common to them. And the Apostles with great power gave testimony to the resurrection of Jesus Christ our Lord, and great grace was in them all. Nor was there any one needy among them: for as many as were owners of land or houses, sold them, and brought the price of what they sold, and laid it at the feet of the Apostles; and to every one was divided, as every one had need.

R. Q

R. O happy life! O heav'n upon earth! this is the blest effect of the fire of the true Spirit; which warms without scorching, and shines without smoaking; and enlightens without consuming. Kindle in our hearts, O Lord, this holy fire of meekness and peace and unity: *That all the world may know whose Disciples we are, by seeing us love one another, Alleluja. But, O! deliver us from the contrary fire, the fire of the false spirit; that scorches without warming, and smoaks without shining, and consumes without inlightening: deliver us from schism and heresie, and every least uncharitable passion; *That all the—

Lands for the H. Ghost.

V. God incline, &c. As pag. 17.

Ant. Kindle in our hearts, O Lord, thy holy fire, that we may offer to thee incense of praise:

Alleluja.

Pfal. CIX.

Consider now, my soul, the mercies of thy God, consider the wonders he has wrought for the Children of men.

The eternal Father created us of nothing; and fet us in the way to everlatting happines:

The eternal Son came down from heav'n to feek us; and reftor'd us again when we had lost our selves. The

The eternal Spirit fends his grace to fanctifyus; and gives us strength to walk in that holy way.

Thus every Person of the facred Trinity * has freely contributed his peculiar blelling:

And All together, as One Co-infinit Goodnels, * have graciously agreed to compleat our felicity.

But, Oingrateful we! was it not enough, to

receive of our God all we have and are?

Was it not enough that the Son of God should come down; and live to teach us, and dy to redeem us?

Was not all this enough to make us love? & love is all he aim'd at, & love is all we needed.

Let us confess to Thee, O merciful Lord, let us confess to thee our miserable condition.

Such was, alas, the corruption of our nature, and so many and strong the tentations round about us,

That, without this thy last miraculous Favour * of sending the H. Ghost to guide and quicken us.

We should have still remain'd in our old dul pace; slow to understand, and slow to obey:

We should have quite forgotten our God that made us; and neglected the service of our Lord that bought us:

Had not thy fulness been readily furnisht * with one blessing more to bestow on thy chil-

dren:

Hadft

ter bleffing, than the deaw of the clouds and

Better than plenty of Corn and Wine, * or the multitude of posterity, or dominion o're

our Brethren.

These were the great rewards of the old law; but, behold, far greater than these are here.

Divine refreshments from the heav'n of heav'ns, and the rare delicious fruits of the H. Ghost:

Meekness and peace and joy diffus'd in our brests, strength and undanned courage kind-led in our hearts:

of Souls; a thousand dear pledges of his ever-

lafting love:

These are the great rewards of the Law of Grace, and given to prepare us for the Kingdom of Glory.

O B. Spirit, who bestow st thy favours as thou pleasest, and the more thou hast given,

still the more thou giv'st!

Fit and dispose thy servants first to entertain thee, then graciously vouchfase to descend into our heart.

Fill us, O H. Ghoft, and our little Veffels; and as thou fil'st us, inlarge our capacities.

Make us, the more we receive of Thee, still grow in defire of receiving more:

Till we afcend to those satisfying joys above, where

where all our faculties shall be stretcht to the utmost:

Where they shall all be fil'd to the brim; & overflow'd with a torrent of pleasure for ever.

Glory be, &c. As it was, &c.

Pfal. CX.

B Lessed for ever be thy name O.H. Spirit; and blessed be the bounty of thy goodness. When the Eternal Father, by creating the world, * had declar'd Himself and his Almighty Power.

When the Increated Word, by redeeming mankind, * had reveal'd Himfelf and his infi-

nite Wisdom.

*to be open'd of the Book of divine Mysteries:

Behold a strange condescendence to our weak nature; the invisible Spirit visibly appears.

He descends from Heav'n in the shape of a Dove; & gently lights on the Prince of Peace.

Again he descends in the likeness of fire; & miraculously sits on the heads of the Disciples.

Mingling thus together in one bleft compound those chief ingredients of excellent virtue:

- Mildness, to allay the heat of zeal; and zeal,

to quicken the indifferency of mildness.

Innocence, to adorn the light of knowledg; & knowledg, to direct the simplicity of innocence.

O bleft and admirable Teacher! who can in-

Atruct like the Spirit of God!

He needs no years to faith his course; but

with a swift and efficacious touch consum-

mates all things.

He enter'd the foul of a young delighter in musick; and presently fanctify'd him into a Composer of Pfalms.

He took a poor Shepherd from following the flock; and immediately rais'd him to the

degree of a Prophet.

He by one Lesson perfected the Disciples; and polisht rude Fishermen into eloquent Preachers.

He touch't the heart of a persecuting Pharisee; and instantly chang'd him into a glo-

rious Apostle.

All this Thou hast done, O infinite Goodness! and all we do is wrought in us by Thee.

By thee we are regenerated at first in our Baptism; by Thee confirm'd in the Imposition of Hands.

By Thee we are heal'd in the Sacrament of Penance; by Thee prepar'd for that banquer of the Bread of Angels.

By Thee thy choicer fervants are confecrated into Priests; by Thee our Marriages are

fanctify'd into bleffings.

By Thee our fouls are comforted on our beds of Sickness; and by thy holy Unction all our life is govern'd.

If in the Church be any Wisdom or Know-

ledg; if any real Sanctity or decent Order.

If any Faith of the mysteries of religion; if

If any Love of God as our foveraign blis; if any mutual Charity of one towards another.

If any Miracles to convert unbelievers; or quicken devotion in such as faintly believe:

All flowes from thee, and thy free Grace;
O thou boundless Ocean of eternal mercies!

All flowes from Thee; and may we all return *our litle freams in tribute to thy bounty!

May every favour thou offer'st be thankfully receiv'd, and every talent thou bestowest diligently improv'd.

So shall we faithfully perform our duty;

and render to thy grace its just glory.

While what e're we have, we acknowledg from Thee; and what e're thou giv'lt us is not in vain.

Glory be, &c. As it was, &c. Psal. CXI.

STillet us fing, O.B. Spirit; to Thee; let us humbly fing these few lines more.

To Thee, the eternal Love of the Father and the Son, and glorious Finisher of that sacred Mystery.

To thee, the quick'ning Spirit of regenerate Souls, in whom they live and move and

have their being.

To thee, the Soveraign Balfam of our wounds, and only comfort of all our forrows.

To thee, our Refuge in this place of banish-

ment, and faithful Guide in this wandring Pil-

To Thee, the facred Pledg of our free adoption; & enfuring Seal of our eternal Salvation.

What do we fay, O Thou adorable Spirit of God! what do we fay, when we utter fuch words as these?

We say what we can in our low capacity; but alas, how short of thy unspeakable excellencies!

O that we had the tongues of the Saints and Angels! O that we had thine own miraculous tongues!

Those which sate flaming on the heads of the Apostles; and made them speak thy wonders

in every language.

Still all our praises would be poor and narrow, still infinitely less then thy more than infinite perfections.

But, if we cannot speak as our God deferves; shall we hold our peace, which our

God forbids?

Wo be to them, O Lord, who are filent of thee; and spend the breath thou giv'st them on any but thy self.

O Thou who open'st the mouths of the dumb; and makest the tongues of children e-

loquent!

Inspire thy servants, if not with Expressions suitable to thee; at least with such as are prositable to us: Such as may instruct us what we ought todo; fuch as may move us to do what we fay.

And, when we have try'd our best endeavours: and taken measure of our own defects.

Let us beg this charity of thy Blessed above, to supply our weakness with their worthier Hymns.

Praise the eternal Spirit, O thou Queen of Saints; by whom the world's Redeemer was

conceiv'd in thy womb:

By whom thou wert made the mother of the Son of God; so high a favour to thee, and so happy to us.

Praise him all you Quires of rejoycing Angels; whose early grace confirm'd you inglory.

Praise him you reverend Patriarchs, whose ways he govern'd; and by particular providence led you to felicity.

Praise him you ancient Prophets, whose fouls he inspir'd, *to teach his chosen People

the mind of Heav'n.

Praise him you glorious Apostles, whose Person he empow'rd, *to be Embassadours of peace betwixt Heav'n and Earth.

Praise him you generous Martyrs, whose spirits he encouraged; and gave you victory o're

the terrors of death.

Praise him you blessed Confessors, whose lives he fanctify'd; and gave you victory o're the world and your selves.

Praise him you holy Virgins, whose souls he espoused;

espoused; and consecrated your chast bodies into Temples for himself.

Praise him you faithful departed, whose hope he sustains; and will at last bring you to

full fruition;

Praise him all you Elect, in your several happy states; bless him, and magnify him for ever.

Praise him in the power and freedom of his grace; praise him in the greatness and eterm-

ty of his glory.

Praise him, O my soul, for his mercies to thee; praise him for his goodness to all the world.

Praise him on thy choicest instrument, that of thy heart; praise him in thy best words, those of the Church.

Glory be, &c. As it was, &c.

Anr. Kindle in our hearts, O Lord, thy holy fire; that we may offer to thee the incense of praise: Alleluja.

Capit. Rom. 8.

VE are debtors, not to the flesh, to live according to the flesh: for if you live according to the flesh you shall dy; but if by the spirit you mortify the deeds of the flesh, you shall live. For, whoever are led by the Spirit of God, are the Sons of God; and if Sons, then heirs: Heirs truly of God, and co-heirs of Christ; if we suffer with him, to be also glorify'd with him.

Hymn XXXIV.

Ome mild and holy Dove.

Descend into our brest;

Do thou in us, make us in thee

For ever dwell and rest.

Come and spread o're our heads
Thy soft all-cherishing wing;
That in its shade we safe may so
And to thee praises sing.

To thee who giv'st us life;
Our better life of grace:
Who giv'st us breath and strength and
To run and win our race. (speed.)

If by the way we faint,
Thou reachest forth thy hand:
If our own weakness make us fall,
Thou mak'st our weakness stand.

When we are sliding back,
Thou dost our danger stop;
When we again, alas, are faln,
Again thou tak'st us up:

And still sink lower down;
Our hope to rise is all from thee,
Our ruin's all our own.

O my ingrateful foul! What shall our dulness do For him that does all this for us, Only our love to woo?

We'l love thee then, dear Lord! But thou must give that love:

We'l humbly beg it of thy grace;
But thou our pray'rs mult move.

O hear thine own felf speak For thou in us dost pray:

Thou can'ft as quickly grant as ask; Thy grace knows no delay.

Glory to thee, O Lord,
One Co-eternal three:
To Father, Son, and H. Ghost

. One equal glory be.

Amen.

Ant. Come H. Spirit, the free Dispenser of all graces; visit the hearts of thy faithful fervants, and replenish them with thy facred inspirations: illuminate our understandings, and instame our affections, and sanctify all the faculties of our souls; that we may know, and love, and constantly do the things that belong to our peace, our everlasting peace, Alleluja, Alleluja.

Benedictus, as Page 17. Then re-

V. Our departing Lord promised he would not leave us Orphans.

R. H. Paraclit: shew thou supply'st his place to us: S 4 Let

Let us pray. Inil min

God, who miraculously sent'st down the H. Ghost, to supply the absence of thy Son, and comfort his heartless Followers, & instruct them in all things necessary to their great work, the conversion of the World! Grant, we humbly befeech thee, that our devout commemorating those siery tongues, which sate on each of their heads, and produc'd such glorious effects, may increase the servour of our hearts, to continue and attest, by all fruits of grace, the same Spirits still abiding with us; through our Lord Jesus Christ thy Son; who, with thee in the unity of the same B. Spirit, lives and reigns one God world without end, Amen.

Commemorations, &c. As pag. 29.

Vespers for the H. Ghost.

N the Name, &c. As page 34,

Ant. We are not our own, but the temples of the H. Ghost; let us dedicate our selves intirely to his service.

Pfal. CXII.

Ome, let us now again prepare our hearts, and humbly offer this our evening facrifice.

Let us clear our heads of all other thoughts; that fill us, at best, with nothing but emptiness.

Let us remember our God is a pure Spirit;

and delights to dwell in a clean tabernacle;

He will not enter a foul that's subject to find nor stay where he finds his grace neglected.

If he vouchfafe us the bleffing of a visit: (and O how Heav'nly sweet and ravishing is his prefence!)

Let us open wide our bosoms to receive him; and summon all our powers to come and enter-

tain him.

Come, my Understanding, and bring all thou know'st; all that enlightens thee in the way to felicity.

Come, my Will, and call in all thy loves; and contract them into one, and settle it here

for ever.

Come, my Memory, with all thy fwarm of notions; and forget them all but what concerns thy eternity.

Come, my whole Soul, with these thy faculties about thee; and prostrate adore the e-

ternal Spirit:

Behold, He now is with us and fits in our hearts, as on his Throne; *to receive our petitions, and give us his bleffings.

He never will for sake us, if we chace him not away; but guide and comfort us with his

holy inspirations.

Come then, and with devoutest reverence attend; and hear what the Lord our God will fav.

He leads us thus into retirement and silence,

and there familiarly speaks to our heart.

Tell me, O you design'd for everlasting happiness! tell me now freely, for none shall interrupt us.

What do you chiefly delight to think on? and what do you aim at in all those thoughts?

Consider well the question I propose; and, when you have examin'd your selves, give me your answer.

O Thou, our merciful, though offended God! behold thus low we bow our guilty

heads:

Blushing for shame to see our folly; and so

much the more because we see our duty.

Happy were we, could we still be thinking on thee; and raise all those thoughts into defires to be with thee.

Happy were we could we always feel those fervours, of which sometimes thou inspirest a little spark.

O were that spark kindled into a fire, and that fire blown up into a continual flame!

But we, alas, are hot or cold by fits; and, which is worfe, our cold fit is the longer.

Some few half-hours we fpend in prayer; and many whole days in idleness and vanity.

Sometimes we beltow a little on the poor; and often throw away a great deal on our pafKons.

Sometimes we deny and mortify our felves; but far more often obey our fenfual appetites.

Some-

Sometimes we are drawn by thy grace to do one good work; but seduced by our nature to a thousand iniquities.

Thus we confess to thee, O Lord our God! who perfectly seest every corner of our hearts.

Thus we confess to thee: not that thou may'st know us; but that we may know our selves, and thou may'st cure us.

Cure us, O thou great Physician of our fouls! cure us of all our finful distempers.

Cure us of this aguish intermitting piety; and fix it into an even and constant holiness.

O make usufe Religion as our regular diet; and not only as a fingle medicine in a preffing. necessity.

Make us enter into a course of hearty repentance, & practice vertue as our daily exercise.

So shall our souls be indued with a perfect health; and dispos'd for a long, even everlasting, life.

Glory be, &c. As it was, &c.

Ant. We are not our own, but the temples of the H. Ghost: let us dedicate our selves intirely to his service.

Ant. Quicken us by thy grace, O H. Spirit! that we may thorowly mortify the works of

the flesh.

Pfal. CXIII.

Ow we have begun, permit us, mighty Lord, to speak once more, who are but dust and ashes.

Let us go on and confess to thee; and open before thee all our miseries.

Such an occasion often endangers us; such

a tentation too often overcomes us.

Our own infirmities are too strong for us; and our ill customs prevail against us.

Every day we refolve to amend; and every

day we break our resolutions.

Have mercy on us, O God of infinite compassion: have mercy on us, O thou Comforter of afflicted minds!

Have mercy on us, and pardon what is past: have mercy on us, and prevent what is to

come.

When e're thou feest us unhappily engag'd; and blindly running on in the ways of death:

O fend thy holy grace to check our desperate speed; and make us stay, and look before us.

Shew us the horrid downfal into that bottomless Pit? where impenitent sinners are swallow'd up for ever.

Strike our regardless souls with fear and trembling, at the dreadful sight of so sad a

ruin:

Then turn our eys, and kindly fet before them *the beauteous prospect of a pious life.

Make us look long and steadily upon it; make us look through, and see beyond it.

Make us delight in the hope it enjoys; but incomparably more in the joy it hopes.

Ajoy

A joy which none but thy felf can give; none but thy felf can make capable to receive.

Give us, O gracious Lord, thou free Beginner, *& perfect Finisher of all vertuous actions!

Give us a right Spirit to guide our intentions; that we may aim directly at our true end.

Give us a holy spirit to sanctify our affections; that what we rightly design, we may piously pursue:

Give us an heroick spirit to confirm our hearts; that what we piously endeavour, we

may courageously atchieve.

Suffer not the flesh to deceive us any more : but fortify our spirit against all its assaults?

If the flesh grow bold, and insolently demand, *how can you live without those liberties.

Let the spirit answer, their Followers are slaves; and the service of God is the only true freedom.

If the flesh alledge, what joy in suffering ills, or doing contrary to our own inclinations?

Let the spirit reply, that the cross of Christ is sweet, and nothing so glorious as the conquest of our selves.

*or exercise any Sense in, but the things of

this world?

Let the Spirit immediately enter this protest, and

and may every experienc'd foul fubicribe

I fee its vanity, and feel its vexation; and meet in every thing its falfeness and dan-

ger.

Away then flesh and blood, away deceitful World; you cannot enter into the Kingdom of Heav'n.

You were created only to ferve us in the way; and fet us down at our Journeys end.

Away with all your fond deluding dreams; be banisht for ever from our awaken'd fouls.

Come thou to us bleft spirit of Faith! and

govern our lives with thy holy maxims.

Subdue our Sense to the dictates of Reafon; and perfect our Reason with the Mysteries of Religion.

Teach us to love and fear what we fee not now; as at too great a distance for our

fhort fight:

But what we are fure will hereafter be * our blifs or mifery for ever.

Glory be, &c. As it was, &c.

Ant. Quicken us by thy grace, O H. Spirit; that we may thorowly mortify the works of the flesh.

Ant. Deliver us, O gracious God, from every evil spirit, and vouchsafe to give us thine own good spirit.

Pfal

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Pfal. CXIV. is ishnood bho

Let not our Lord be angry, and we will fpeak yet once; for we have much to ask, and He has infinite to give.

We have much to ask for our selves and all the world; who depend intirely on his free

goodness.

Many, O Lord, are the graces we want; and none can give them but thy bounty.

Many are the fins and miseries we are expos'd to; and none can deliver us but thy Providence.

Deliver us, O Lord, from what thou know'ft is against us; deliver us from what we our selves know will undo us.

Deliver us from the spirit of Prophaneness and Infidelity; from the spirit of Error and

Schifm and Herefy.

Deliver us from the spirit of Pride and A-varice; from the spirit of Anger and Sloath and Envy.

Deliver us from the spirit of Drunkenness and Gluttony; from the spirit of Last, and

Wantonness, and Impurity:

Deliver us, O gracious God, from every evil spirit; and vouchsafe to give us thine own good spirit.

Vouchsafe to give us the spirit of Fortitude; the Spirit of Temperance and Justice

and Prudence:

The spirit of Wisdom and Understanding,

and Counfel; the Spirit of Knowledg, and

Piety, and Fear of Thee.

The Spirit of Peace, and Patience, and Benignity; the Spirit of Humility, Sobriety, and Charity.

O Thou, who never deny'st thy favours ;

unless we first deny our obedience!

Thou, who art often near us, when we are far from thee; often ready to grant, when we are unmindful to ask!

Refuse not, O Lord, to hear us, now we call on Thee; and make us still hear Thee

when thou call'ft to us.

Fill our Understandings with the knowledg of such Truths, as may fix them on thee the eternal Verity.

Inure our Wills to imbrace fuch objects, as may unite them to thee the fovereign Good-

nefs.

Shew us the narrow way that leads to life; the way which few can find, and fewer follow.

Guide us still on in the middle path of vertue; that we never decline to any vicious extreme.

Let not our faith grow wild with superfluous branches; nor be stript into a naked and fruitless trunck:

Let not our hope swel up to a rash presumption; nor shrink away into a faint despair.

Let not our Charity be cool'd into a careless indifferency; nor heated into a furious zeal.

But

ft

win

But above all, fuffer us not, O thou Boand.
H. Spirit! to be guilty of those unpardonable fins against Thy self:

Suffer us not obstinately to persist in any known wickedness; nor maliciously impugn

any known truth.

Suffer us not to dy in our fins without repentance; but O have mercy on us in that ferious hour.

Have mercy on us, and govern us in our life; have mercy on us, and fave us at our death.

Glory be, Oc. As it was, On I

Ant. Deliver us, O gracious God, from every evil spirit; and vouchsafe to give us thine own good spirit.

Capir. Galas.

fornication, uncleanness, impudicity, luxury, serving of Idols; witchcrafts, enmities, contentiens, emulations, angers, orawis, dissensions, sects, envies, murders, drunkenness, banquetings, and such like: which I foretell you, that they who do such things shall not obtain the Kingdom of God. But the Fruit of the spirit is Charity, Joy, Peace, Patience, Benignity, Goodness, Long suffering, Mildness, Faith, Modesty, Continency, Chastity; against such there is no Law. And they who are Christ's, have Crucify'd their Flesh with its vices and concupiscences. If we live in the Spirit, in the Spirit letus walk. Let us

not be covetous of wain Glory henvying one another, provoking one another of brings. H

Hymn XXXV.

Come H. Spirit, fend down those beams, Which gently flow, in filent streams. From thy bright Throne above:
Come Thou enricher of the poor.
And bounteous source of all our store;
Come, fill us with thy love.

Come Thou our fouls delicious Guest and The wearied Pilgrim's sweetest rest.

The Sufferer's best relief:

Come Thou our passions cool Allay:

Whose comfort wipes all tears away.

And turns to joy all grief.

Pierce to the center of our hearts,

And make our Faith love thee:

Without thy grace, without thy light, Our ftrength is weakness, our day night, We can nor move, nor fee.

Lord wash our sinful stains away;
Water from Heav'n our barren clay;
Our many bruises heal:
To thy sweet yoke our stiff necks bow;
Warm with thy fire our hearts of snow;
Our wand'ring seet repeal.

O grant thy Faithful, dearest Lord, Whose only hope is thy fure word,

The

All glory to the facred three
One ever-living Deity,
All pow'r and blifs and Praife:
As at the first when time begun,
May the same homage still be done,

Till time it felf decays.

Ant. Blessed be thy Name, O H. Spirit of God, who dividest thy gifts to every one as thou pleasest, and workest all in all! In Thee our forrows have a Comforter to allay them, and our sins an Advocate to plead for them; in Thee our ignorances have a guide to direct them; and our frailties a Confirmer to strengthen them; and all our wants a God to relieve them: Alleluja, Alleluja.

Magnificat, as Page 44. Then re-

V. By thy precious fruits Thou art furely known.

R. Controlling all the manifest works of the flesh.

Cod, who by thy H. Spirit didst at first establish and fanctify thy Church, and by the same Spirit dost still preserve and govern it! Hear we beseech Thee, the pray'rs

414 Vespies for the H. Ghoft.

of thy servants, and mercifully grant us the perpetual assistance of thy grace; that we never be deceived by any false Spirit, nor overcome by the vicious suggestions of sless and blood; but in all our doubts be directed into the way of truth, and in all our actions guided by thy H. Spirit; who with Thee and thy eternal Son, lives and reigns One God; world without end, Amen.

V. O Lord hear, &c. As Page 46.

Then say the Complin of the day; for this

Office has none of its own.

ar i provancis have a suide to direct

them there; and all our wants a God to relieve

R. Controlling all the manifelt works of

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THE OFFICE

For the B. Virgin.

On her days of Obligation, say all proper (as in Festivals) Else as Follows.

MATINS.

Introduction, as page 1.

Invit. Hail Mary full of grace; our Lord is with thee.

HailMary full of grace; our Lord is with thee.

Pfal. CXV.

Hail Virgin! Mother of the Worlds Redeemer, and glorious Queen of Saints and Angels: may all the Nations of the Earth confess thy greatness, and all the Quires of Heav'n sing-praises to thy Name.

Hail Mary full of grace, our Lord is with thee.

Hail full of grace; who by that Holy title art far more honoured then by all thy Priviledges;

ledges: while thy whole Soul was replenish'd with the love of God, and by that love made fit to enjoy him.

Hail Mary full of grace, our Lord is with thee.

Our Lord, the eternal Son of the Father, Second Person in the Sacred Trinity; who chose thee out, among all the Daughters of Men; to advance thee to the dignity of Mother of God.

Hail Mary full of grace, our Lord is with thee. With thee, while here thou liv'dst below on our earth, to protect & fanctify thee by his special Grace: with thee, while now thou shin'st above in his Heav'n, to be himself thy everlasting Glory.

Hail Mary full of grace, our Lord is with thee.

Glory be, &c. As it was, &c.

Hail Mary full, &c. Hail Mary full, &c.

Hymn XXXVI.

Hail Second Eve! Eve without blot,
Born to wash out the first Eve's spot!
Mothers both of humane race,
She by Nature, Thou by Grace.

By the Serpent, tic'd to Pride, First she sinn'd, and then she dy'd; Poys'ning with the fatal Fruit, All her Branches in their root.

Humility rais'd Thee to tread On that Serpents bruised head.

Thy

Matins for the B. Virgin. The Bruit heal'd th' envenom'd wound,

Reford and made us far more found

She left us heirs to pain and grief; 42 out Ills without number or relief; Heirs to a Death, which chang'd all thefe To worfe, to endless miseries.

Now our Inheritance is Rore Of Bleffings here, and hopes of more: No fting, no frights in Death remain; We dy not, but are born again.

Happy diff'rence! happy we Who curses turn'd to bleilings fee! Happy Thou, Conduit of our Good! Happy'ft He who is the Flood!

To the Father and the Son. And H. Spirit three and One, Bleffing, Praise and Glory be All time and all Eternity.

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Ant. From a Woman came the beginning of fin, and by her we all dy:

Pfat. CXVI.

Ot to thy great Creator, Ungrateful Man; but to thy careless felf give all the blame.

He made thee Just, and all his Creatures good; and measur'd their goodness by their usefulness to Thee:

For whom, and for whose sake alone He made them; and to whose only service He freely gave them.

Angels

Angels immediately fulfain'd by the Power of God, could never need them; and being pure Spirits, could never use them.

Mens Bodys must themselves in time decay; and cannot be the end of what they cannot

out-live.

Man therefore, compos'd of both these Natures; a Mortal Body, and an Immortal Soul:

Fitted by the one to need and use this world:

and by the other qualify'd to furvive it.

Man is alone the end of all this beauteous frame; man is the Ruler and Lord of all the Earth:

There to employ and fustain himself; and improve in the love of his infinite Bene-

factor.

Till by degrees grown ripe for the other Life, he mildly should pass away and be translated to Eternity.

But O ! unhappy Eve forfeited all this; by

wilfully disobeying the Divine Command.

She would go walk a while near the for- f bidden Tree; and fee at least the dangerous Fruit.

There the malicious Tempter finds her a- w lone; unguarded by the presence of her wiser

Husband.

She unadvisedly entertains discourse; and ov fears not to converse with one whose plot was fall to betray her.

But stands and listens to his flattering lyes to

and

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Deli-

and looks again on the enticing fruit:

Often and long and earnestly she looks upon it, and reckons to her felf its rare perfections:

To delight the eye, and please the tast, * and enrich the understanding with variety of

knowledg.

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These conceits redoubled in her fancy; till they grew too strong to be govern'd by Reafon.

Then over-born by Passion she takes and eats, and becomes her felf the Tempter of her Husband.

He fondly obeys his Wifes foft words* and,

to gratify her, offends his Maker.

Thus were they both engag'd in that fatal Rebellion, which destroy'd themselves and their whole Posterity.

O God, who, in thy felf-fubfifting Essence, art the perfect Fulness of increated Being!

And, in thy overflowing Bounty, mad'st r- the world, * the perfect Fulness of created Being !

Behold the destruction thy Enemy has a wrought, and let not his malice prevail a-

fer gainst thy Goodness.

Take pity, O Lord! on the works of thine nd own hands; take pity on us for thy mercy's vas fake.

Deliver us from the temptations that come to us, deliver us from those to which we go.

Deliver men from the allurements of Women; and Women from the importunities of Men.

Deliver us all from the snares of the Serpent; and restore us to thy favour, and confirm us in thy grace!

Glory be, &c. As it was, &c.

Ant. From a Woman came the beginning

of fin; and by her we all dy.

Ant. As by a Woman came fin and death; fo. by the Fruit of a Woman came Grace and Life.

Pfal. CXVII.

Of to thy felf, proud man! not to thy felf; but to thy great Creator give all the Glory.

We easily could fall, but could not rise again; we could offend our God, but not fo

much as ask his pardon.

But yet before we ask'd he heard * the voice

of our necessities crying up to Heav'n:

He heard and pity'd our deplorable condition; and, on the Bench of Justice remember'd Mercy.

While he pronounc'd his Sentence against every Offender; he favourably diftinguish'd

betwixt the weak and the malicious:

Reprieving immediately the life of Man;

and promising in time a full Redemption:

With his own mouth, which cannot fail, he promis'd; The Seed of the Woman shall break the Serpents-head.

AVirgin shall conceive and bear a Son, and

his name shall be called God with us.

A branch shall shoot out of the stock of Jesse; and from the root of that branch shall spring a Flower.

He is the chosen one in whom my Soul delights:

He shall give Law to the Gentiles.

He shall destroy Death for ever; and of his

Kingdom shall be no end.

This as thy mercy freely promis'd, O gracious Lord!the same unchangeable mercy faithfully perform'd.

Behold an Archangel fent down from heav'n, not to ferusalem, but to private Na-

zareth:

Not to the Palace of some mighty Princess; but to the mean Cottage of an humble Virgin:

One meanly espous'd to an ordinary Tradesman; a match made up for nobler ends then

wealth or pleasure:

One still imploy'd; either at her work, which is good Devotion; * or at her Devotion, which is a better work.

To her, retir'd in her little Oratory, and religiously watching in Prayer and Meditation,

Behold the glorious Angel reverently approaches, with words all full of Honour and Religion:

She chastly fears to converse alone; though

doubly fafe in his and her own Vertue.

She modestly is troubled to hear her self T 2 prais'd;

prais'd; though all was justly due to her pertections.

She wifely ponders all he had faid; and with

a patient filence attends the rest.

At last she speaks; and, in a few fit words, implies what she believes, and proposes what she doubts.

He, to encourage her Faith, and fatisfy her question, discourses the manner of this great

Mystery.

Enforcing his Argument with the instance of a miracle, and preventing all Objections with the Omnipotence of God.

She, thus convinc'd, replys no more, but

in these humble words resigns her self:

Behold the handmaid of our Lord, be it done to me according to thy word.

Come now, come all you pious fouls, who

bear Devotion to the B. Virgin:

Come, and joyn all together in this glorious Anthem, compos'd by no less then a bright Archangel.

Hail Mary full of grace, our Lord is with

thee; bleffed art thou among Women.

Come, and when you have thus celebrated her Honour; remember you apply your felves to imitate her Life.

Learn of her to be chaste and modest; to

know the times of speech and silence:

To restrain your own words to few and pertinent; and hear those of others with respect and patience:

To inure your felves to think and confider; and not rafhly engage in any weighty action:

and prudence; and readily yield to Reason and Authority:

But, above all, to adore the infinite Powers of God; and still conclude your wishes with

fubmission to his Will.

Glory be, &c. As it was, &c.

Ant. As by a Woman came Sin and Death; for by the Fruit of a Woman came Grace and Life.

Ant. Whence is this to me, that the Mo-

ther of my Lord should come to me?

But she would humble her felf yet more; and become the Handmaid even of her Neighbour:

Her heart was full and ran over with joy; and the would feek a Friend fit to receive it.

Onickly she puts in practice what she had wifely resolved; and goes on foot to visit the devout Elizabeth.

She goes in hast, & stays not by the way; unless perhaps for Religion, to visit the Temple:

There to adore her God, and offer up her felf; and the miraculous First-fruits of her Virgin-Womb:

Soon as her Piety had perform'd its duty: she returns to her work, and finishes her Journey:

Entring the house with a cheerful modelly; and saluting her holy Kinswoman with a reverend Love. T 3 And

And here behold an admirable interview; behold a glorious scene made all of Miracles!

The Barren Mother, and a child the greatest of Men; the Virgin-Mother, and an Infant the God of Heav'n!

Behold how they all perform their parts; and all in order to the Worlds Redemption.

The venerable Elizabeth is ravisht with joy; and blesses the Virgin-Mother, and her adorable Son.

The Virgin-Mother is transported ev'n to extasy; and magnifies our Lord in that sweetest Canticle.

The great *Precurfor* begins betimes his Office; and in his Mothers Womb leaps for joy.

While all this time the Son of God invisibly moves them; and works with his almighty grace all these wonders in them.

If their first meeting produc't such excellent effects, * think what a Heav'nly life they led

the whole three months.

Think how the Mother of our Lord humbled her felf; to affift with all diligence the Mother of his fervant.

Think how the good Elizabeth esteemed her self exalted, to be the servant of the Mother of our Lord.

Think how they both fincerely contended* in Love and honour to prevent one another:

Think how they often retired to their private Prayers, to enflame their own fouls with the divine Fire. Think

Think how they often met together in pious conferences; to encrease that holy Flame by their mutual fervors:

Each heartily rejoycing at the improvement of the other; and by that excellent Charity

each improving her felf.

O you devout Sex! look still on these bright mirrors, and by their pure Research your lives.

Let there be found among you no Pride, nor Envy: no hasty Anger, nor deliberate Malice:

No vain Superfluity, nor fordid Avarice; no churlish Sullenness, nor scandalous Levity. toLet there be found no censuring Humour.

talk ill of others; and misinterpret and

dispraise their Actions:

No fond conceits to think well of your felves; and be only pleafed with those who flatter you:

But converse together, like this incomparable Pair; in peace and love, and mutual

affistance.

And you, O Men, who boast the advantage of your Sex; come you and gather somthing too, from these Examples:

Distrust not a Mystery because 'tis obscure;

but firmly believe because 'tis certain:

Decline not a good work because 'tis difficult; but readily undertake it because 'tisprofitable:

Increasing here the comfort of your Hope;

and in the life to come the sweetness of your Fruition:

But, let us all, both Sons and Daughters of our first Parents * confess our selves stain'd with the same Original Impurity.

Let us confess our selves guilty of many actual Transgressions; and humbly beg the

prayers of these great Saints.

Of these and all the glorious Quires of Heav'n; to obtain for us the pardon of our Sins.

Let us implore the mercy of JESUS; to

hear their prayers and relieve our wants.

To guide and strengthen us with his holy grace; and crown his grace with everlasting glory.

Glory be, &c. As it was, &c.

Ant. Whence is this to me, that the Mother of our Lord should come to me!

Our Father-

First Lesson. Gen. 3. 22. 26. 28.

Nd our Lord God said to the Serpent; I will put enmity between thee and the woman, and thy seed and her seed: she shall break thy head in pieces. And the Angel of our Lord from Heav'n called Abraham the second time, saying; I have sworn by my self, sayes our Lord, because, thou hast done this thing, and not spared thy only Son for me; I will bless thee, and multiply thy seed as the stars of Heav'n, and as the sand that is on the Sea

Sea-shore: They shall possess the gates of their Enemies: and all Nations of the Earth shall be bleffed in thy feed, because thou hast obey'd my Voice. And our Lord appear'd to Isaac, and faid, To thee and to thy feed I will give all these Countrys, accomplishing the Oath which I sware to Abraham thy Father; And in thy feed shall be blessed all Nations of the Earth. And Jacob faw in his sleep our Lord leaning upon a Ladder, faying to him, I am the Lord God of Abraham thy Father, and the God of Isaac: the Land wherein thou sleepest I will give to thee and to thy feed. And thy feed shall be as the dust of the earth: Thou shalt be spread to the East and West, and North and South. And all the Tribes of the Earth shall be blessed in thee, and in thy feed.

Res. Frailty of Man, and Goodness of God! we were no sooner made, but sinn'd; we no sooner sinn'd, but he shew'd mercy; giving us present assurance of relief, and confirming that assurance by often promises. * Thy Head shall be crusht, proud serpent; and, 'spight of thy malice, all Nations of the Earth be once again blessed. We are gloriously reveng'd of our treacherous Enemy; a woman was seduc'd to eat the forbidden Fruit which undid us; and a Woman shall be rais'd to bring forth a blessed Fruit which shall save us. * Thy Head shall be

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Second Lesson. Ifai. 7.

And our Lord spake farther to Achaz, saying: Ask thee a sign from the Lord thy God, in the depth below, or height above. And Achaz say'd, I will not ask and tempt the Lord. And he say'd, Hear then, O house of David! Is it a small matter for you to be troublesom to men, that you are also troublesom to God! Thersore shall our Lord himself give you a sign. Behold, a Virgin shall conceive, and bring forth a son, and his name shall be called Emanuel. He shall eat Butter and Hony, that he may know to resuse evil and chuse good.

Third Leffon, Luk. 1.

A Nd in the fixth Month, the Angel Gabriel was sent from God to a City of Galilee named Nazareth, to a Virgin espoused

to a man whose name was Joseph, of the house of David; and the Virgins name was Mary; And the Angel, coming in unto her, faid, Hail full of grace, our Lord is with thee, Bleffed artthou among Women. And, when she heard him. she was troubled at his faying, & thought within her felf what manner of falutation this should be. And the Angel faid to her, Fear not Mary, for thou hast found grace with God: Behold thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name Jesus: He shall be great, and called the Some of the most High; and our Lord God shall give him the Throne of his Father David and he shall reign in the House of Jacob for ever: and of his Kingdom there shall be no end. Then faid Mary to the Angel, how shall this be done, because I know no man? And the Angel answer'd and faid to her, the Holy Ghost shall come upon thee, and the power of the most High overshadow thee, therefore also that holy thing which shall be born of thee shall be called the Son of God. And behold thy Cosin Elizabeth, she hath also conceiv'd a Son in her old age, and this is the fixth month with her who was called barren: for with God no word shall be impossible. And Mary faid; behold the Handmaid of our Lord, be it done to me according to thy word.

Resp. Behold the merciful promises at last-

accomplisht! behold Her by whose seed the Serpent's head shall be crusht! behold Him in whom all the Tribes of the Earth shall be blessed. *Blessed art thou among Women, and blessed is the fruit of thy Womb. The depth of the Mystery stagger'd not her Faith, nor her new greatness her humility: it seemed impossible, but yet she believed; she was exalted to the honour of Mother of God, yet remain'd his Hand-maid. *Blessed art thou

Glory be, &c. — Blessed art thou—

Te Deum. — As page 16.

Pause then—

Lands for the B. Virgin.

V. Our help is in &c. As Page 47.

Ant. Congratulate me all you that love our Lord: because, being but little, I pleased the Highest, and of my Bowels engender'd God and Man.

Pfal. CXIX.

PRaise our Lord all you Nations of the Earth; praise him for the mercies youch-fast't his B. Mother.

He that is mighty has done great things.

to her; and holy is his Name.

He fanctify'd her with an early grace; a grace which found her out in her Mothers Womb:

And there prepar'd and began to build

*a pure Ark for the living God.

He took care of her Infancy and Youth; and priviledg'd them with the Blessing of wellspent Age.

Those years which careless Education plays away, till we trifle our hearts into a love of

vanity:

By little follies training up our souls to greater; and corrupting our Taste till it rellish nothing else

Those years which, when improv'd at best,

by the happy care of wifer Discipline,

Serve but to till the foyl and receive the feed * for a backward and often barren Spring;

He made, in her, bring forth their fruit;

both in perfection and in abundance;

That when the Angel first appeared, He.

found her already full of Grace.

Fit to be o'reshadowed by the power of the most High; fit, of the Handmaid, to become the Mother of God.

He expected her confent to redeem the World, and gloriously woo'd it by an Embas-

fador from Heav'n.

For her he chang'd the course of Nature, and made her at once a Mother and a Virgin.

For her he chain'd up the power of Sin, and freed her from the curse of bringing forth with pain.

She

She receiv'd Commission from Heav'n, to give that sweet Name to which all knees must bend.

To her was intrusted the joy of Men and Angels; she fed and cloath'd the giver of

all things.

His tender years past under her Government, and the Creator of the Universe was subject to Her:

And, as infinite Bounty uses first to give, *then, by those Gifts, make way for more

and greater:

. He overflow'd her into a larger channel; then overflow'd that Channel with a larger Flood.

He out-did the priviledge, to conceive him inher Womb, by a greater Grace, to conceive Him in her mind.

He filled her foul with numberless blessings, and those the best of Blessings, Vertues.

He daily shed new beams into her Under-Randing; beams of sublime and pure and holy Light.

He daily kindled new flames in her Will; flames of chaste and strong and active Love.

Which made her still approach more near; and unite more closely, and adhere more firmly.

Nature, a heavy load to others, hardly and

flowly drawn to good:

Turn'd Grace in her, and help'd her forward, ward, smoothing her way and quickning her pace:

While pressing likewise on to the same end, it made the Mother raise the Saint:

And she with her whole united strength,

lov'd at once her God and Son:

Whom neither Man nor Angel can love like her, fince he is to none what he is to her:

One Object straining the utmost force* both

of Rational and Animal Nature.

And not altogether another thing, but ev'n a piece of her very felf.

Blessed for ever be the fruit of thy womb, who has made thee blessed among women:

Bleffed through all Generations and beyond, bleffed among Saints and Angels to eternity.

O may we all fulfil her holy Prophecy, and by calling her Blessed become blessed

our felves.

Glory be, &c. As it was, &c. P[al. CXX.

PRaise our Lord all you Nations of the Earth, Praise him for the mercies Vouchfas'd you by his B. Mother.

Mercies fo various in their kinds, and numerous in their particulars; and yet, alas, all

needed by us.

Lift up your eyes to heav'n and see * how high, if sin depress'd it not, our Nature may be rais'd.

Blush

Blush at the low contemptible aims * of

our preposterously foolish Ambition.

Pursuing poor and short and seldom-compast vanities; and neglecting true, and infinite, and secure happiness.

Neglecting to enter the always open gates of bliss, neglecting to possess the Throne that

stands ready for us.

She who fits on the highest was once one of us; and mounted by steps in which every one may follow.

Her life is stor'd with patterns of all forts;

'tis but taking out those which fit us-

If thou art Great, look up to her; though greatest in vertue, yet great too ev'n thy way:

Sprung from the glorious race of Kings;

Mother of the Soveraign King of Kings.

Learn to magnify, as she did, God for all his gifts; to acknowledg them his, and thy self but his Steward.

Learn to place, as she did, thy Greatness right; not in Honours, or Visits, even of Kings or Angels:

But in thy hopes of the truly great things to come, and remaining here the handmaid

of our Lord:

BLU

If thou art Poor, repine not at thy lot: great as she was, she keeps thee Company.

Poorly marry'd and poorly maintain'd; lodg'd among Beasts, and brought to bed in a Stable:

Unva-

Unvalued amongst men, and unregarded; yet always quiet, always contented.

Learn not to fear Poverty, which never hinders, *and often encreases the riches of Vertue.

Not to think him poor who misses the Treafures of this world; but him who lays up none in the other.

You that have Business make her your Example; charg'd, but not disturb'd with greater cares then yours.

She had, as you perhaps, a Family to provide for; Friends to comply with, long Jour-

nies to go:

£

But you have not, as she, the Heir of Heav'n in your charge; to be secur'd against united Power and Malice.

And yet she went through all with a steady pace; never turning out of, nor stopping in her way.

Learn, that Variety of employments is from unerring Providence, but the diffraction from

your faulty felves.

Learn to dispatch your many affairs with care; but be follicitous only for the Necessary One:

Learn to let no multitude divert you from it; learn to make them all carry you to it.

You that have leifure make her your example; and learn to improve it to your best advantage.

To fail in no point, no circumstance of duty,

but accomplish all things according to the law of God.

Carefully to lodge the words of Heav'n in your heart; and diligently preserve and often ponder them.

In holy Company and at holy Exercises, with Mary the Mother of Jesus, still to make

one.

But, shall we vainly think, by reck'ning one by one, *to sum up all the benefits receiv'd by her?

Benefits of example, benefits of prayers; benefits of comfort, & encouragement & hope.

Best we may guess at the numberless streams, by looking upon the inexhaustible source.

Every good and perfect gift proceeds from God, and God was pleas'd to proceed from her.

This Mercy of Mercys let us never forget; this Mercy of Mercys let us often repeat:

By the Blessed Mother we received Hims from whom we have both her and every good.

Glory be, &c. As it was, &c. Pfal. CXXI.

PRaise our Lord you happy Nations of Heav'n; praise him you whom praise becomes:

Impure lips pollute the holy Sacrifice; we should first learn to praise him with our Lives.

But we ly asleep in a Lethargy of sin; neither ther his commands nor our own danger can keep us watching.

Sometimes we wake a little and repent; then fink down into the same follies and sleep again:

My God, when shall I thorowly shake off this drowfinefs, and rife and run in the ways of thy command.

What sweetness is it to think of thee, what happiness to love, what a Heaven to possess

thee.

Yet thou ly'ft hid, and I feek thee not; thou art near, and I find thee not.

Overcome our perverse Laziness, Almighty Goodness! and mercifully compel us to come to thee.

Add this one more to the vast heap of thy mercys, but one without which all the rest are useles:

Give us effectually to will and to do; and fuf-

fer not thy grace in us to be void.

Mean while we will humbly beg the bleft Quires above *to fupply our defects and praise thee for us.

And by attending to their holy Songs, learn

and hope to fing one day with them.

Praise him you bright flaming spirits, for raising his humble handmaid above you all:

And teach us to bless and trust the power of grace, whose unbounded flights ev'n your Nature reaches not.

Teach us you, who, with a contented refignation nation, faw *an inferiour Creature become

your Queen;

The way to secure glory is to submit, *without envy or murmur, to all decrees of Providence.

Praise him you glorious Apostles, for her Perfections, of which you were once the dayly Witnesses.

And which you have taken care to instruct the world *exceeded yours, the chosen ones of the Son of God.

For, you fled frighted, and left him in his diffres; her fearless love never forfook him.

If we cannot reach the height of her example; never to fall, never to flumble.

Let us learn the next degree of you; when

fallen, quickly to rife again. and re

Not to despair and give over for lost, if we happen to be mis-led by frailty:

But halt to return into our way again, and

purfue our journey with greater care.

Praise him you generous Martyrs, who refisted to death; and enter'd the Land of Promise through the red Sea of your blood.

Praise him for her, whose victory was greater then yours plane no Sword cuts like the

fword of forrow.

And teach us the true courage, to fear nothing but fin; and with a virtuous violence to carry Heaven.

Praise him you Redfast Confessors, who, by possessing

possessing here *your fouls in patience, possess them now in glory.

Teach us to follow hers and your Example: and never be alhamed of the Crofs of Christ:

To stand unmov'd the shock of all Temptations; and believe to Justice, and confess to Salvation.

Praise him you pure Virgins, whose chaste hearts *were always fit temples of the H. Ghost.

Praise him for her, whose greater purity *was so happy a pattern and encouragement to yours.

You faithfully labour'd in gathering the true

Riches; yet happy she out-went you all.

Teach us to be like you, clean of heart; that we may with you enjoy the blest effect, to fee God.

Praise him thy felf, O B. Virgin! who best canst do what can be well done by Creatures.

Praise the unexhausted source of Bounty;

never the less rich for enriching others.

Praise him for showering down that Bounty on thee; for thou hadst nothing but what he gave thee.

Praise him for showering it down in such plenty, and giving thee the perfections of all.

Martyrs had courage, Confessors Constaney, *Virgins Purity; but thou all Vertues.

Praise

Praise Him; and with thy praises mingle thy prayers, that we too at last may praise Him with thee.

Glory be &c. As it was &c.

Ant. Congratulate me all you that love our Lord: because, being but little, I pleased the Highest, and of my Bowells engender'd God and Man:

Capit. Mat. 1.

B Ehold the Angel of our Lord appear'd to Joseph in his sleep, saying, Joseph thou Son of David, fear not to take Mary thy Wife: for, that which is conceived in her is of the H. Ghost. And she shall bring forth a Son, and thou shalt call his Name JESUS; for he shall save his People from their Sins.

Hymn XXXVI.

L Et our praises still go on,
Hearts and tongues devoutly vy,
To fing with holy Harmony,
The great Mother and greater Son.

What she had, she had from Him,
What she had from him, she had:
To both we justly pay the glad
Tribute of our humble Hymn.

Great in the streams of glorious blood, Greater in humility,

The

The humble Handmaid's raised to be Daughter, Mother, Spoule of God.

What Heav'n and Earth cannot contain

Lay shut up in the narrow room

Of her spotless Virgin-Womb:

Got without shame, born without pain.

Her miraculous purity

Was, by God Almighty Grace Forcing Nature to give place, Fruitful in Virginity.

To him, from whom is all our Good,
Life, and food, and all we have,
And all we hope, her chaft Womb gave
His life, her facred Breafts his food.

He whose Commands the raging Sea.
And lawless Winds, and stubborn Fate
Obey, and trembling Angels wait,
Himself to her would subject be.

To her bleffed Womb we ow
All our bleffings, all our good:
Since we ow that precious blood,
Whence our hopes and title flow,

Toth' undivided Trinity,
Powerful Father, and Wise Son,
And H. Spirit, three in one,
Glory now and eyer be.

Amen.

Ant, Fear not Mary, for thou hast found Grace with God: Blessed art thou among women.

Be-

Benedictus, as Page 27. And re-

V. Behold the Handmaid of our Lord.

R. Be it done to me according to thy word.

Let us pray.

God, who, by a ready and obedient Affent to thy feeming-impossible word, vouchfafedst to fit the B. Virgin Mary, to become the miraculous Mother of thy Son! Fit us, we humbly befeech thee, by a continual lively Faith in thy Promises, and Obedience to thy Commands, to become Co-heirs with him of thy Kingdom; who with, &c.

Commemorations, &c. As pag. 29.

Vespers for the B. Virgin.

Ant. Gracefulness is deceitful, and beauty vain: but the Woman that fears our Lord,

she shall be praised.

Pfal. CXXII.

Fond shortness of the mistaken World! unhappy crossness of proud Mortality!

To abound in our own sense we think is Wisdom; and vertue to do what we have a mind to:

While things go on as we think fit, and Heav'n affords us all we wish:

While we have plenty of Food and Cloaths, and whatever our superfluity calls convenient:

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While all our Humours go on uncheckty and nothing croffes them either in our felvs or Friends:

We make a shift to live without murmur; and think our felves refigned, because we have nothing to complain of.

But if the unerring Wisdom of our great Governor * dispose of things in another or-

der:

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If we feed more hardly, or are cloath'd more courfly; if we are not what we have bin, or what we would be:

We prefently repine, and in our

hearts * nourish mutinys of discontent.

Unmindful what we are; meer dust the best of us *, and to whom nothing at all is due:

Unmindful what the world is; never fo bad, * but we may be Saints in it if we will:

Unmindful of the promises of God, and the Hundred-fold* affur'd on those who leave any thing for him.

Not so thou, O Blessed among women! full of wisdom, because full of grace!

Thou knewest thy Pedigree deriv'd from Kings: yet contentedly marryedst a poor Tradefman.

Thou wert honoured with an Embassy from Heav'n; courted to alliance with the Divinity.

And for this became suspected by thy hus-

band; upon the point of being cast off with

the taint of a black difgrace.

How would another have stood to her defence? how sensibly resented so undeserv'd an injury?

When all thy fault was excess of purity; extraordinarily favour'd and made miracu-

loufly fruitful.

Thou hadst, no doubt, made some provision; such as thy low condition could afford,

Against the time of thy approaching Delivery, to receive the King of heav'n and earth

as well as thou could'ft.

But 'twas thought fit thou shouldst be disappointed, and call'd away from thy litle conveniencies;

Brought a helpless stranger to an unknown place, in which no house was open to Thee;

Thrust unregarded to lodg with Beasts, and

be delivered in a Stall.

Soon as the time and ceremonies were past,

which the Law appointed for Mothers;

A new Decree of Providence call'd thee away, from thy Friends and Country, into banishment.

Not leaving thee so much as the poor content, to breath with freedom thy Native air.

What had the Mother of God deserv'd, to be expos'd to such, as we think harsh tryals?

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To be depress'd to so low a condition? to be suspected of infamy? and by an husband so just and pious?

To be made a companion for beafts? to be

carry'd from her acquaintance and home?

Alas! the wonder is only in our ignorance, measuring things by our vain conceits.

She, who knew our lots are in the hands of

Providence, which never fails to draw the best.

That 'tis not what happens, but how we use it, which makes the difference betwixt

good and bad.

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Never grumbles, nor thinks her felf hardly us'd; but does her part, and leaves the rest to Heav'n.

And fee! Ambition never aim'd so high, as

her humble refignation reach't.

God takes her protection upon Himself, and fets her right in the opinion of her Husband:

Expresly deputing an Angel to Foseph, to clear her Innocence and quiet his suspicions.

He fends down his own heav'nly Officers to wait at her Stable, and brings Kings from far to adore and offer Guifts.

He inspires the good Elizabeth * to own,

and proclaim her bleffed among Women.

He inspires herself, to know and foretel, that all Generations should call her Blessed.

Let Pomp and Greatness and the rest * of the foolishly admir'd out-sides of Happiness,

Produce, if they can, contents like these, and

equal the honours of this neglected Tradesmans Wife.

Let us learn at last by her example, secure.

ly to trust the Oracles of truth.

To venture our little All in the bottom of Providence, and not doubt the return of an Hundred-fold:

To let unerring Wisdom chuse our ways, and only mind to walk them unblamably.

Glory be, &c. As it was, &c.

Ant. Gracefulness is deceitful and Beauty vain, but the woman that fears our Lord, she shall be praised.

Ant. Many Daughters have gather'd ri-

ches, but Thou hast out-gon them all.

P[al. CXXIII.

TEll! we will humble and submit to Providence; we will be wife because we must :

For, all the grumbling reluctance of our proud nothing * cannot frustrate the purposes of the Almighty.

Blest be his Mercy, which accepts for fervice * Obedience to a true, but happy necessity.

For, we should foon be all undone, could

our perveriness cross his Goodness.

But, teach us, perfect Mistress! lest our faults * dam up the course of his flowing bleffings,

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Teach us what we must do to keep * our

little channels open to the flood.

Follow her to the best place to learn, the Temple, whither she went every year with her Husband.

Not oblig'd by the Law given only to men, but carry'd by a Zeal, which needed no command.

Blush at the cold sloth, which benums our life * and heavily moves to what is directly commanded.

We take all liberty the law allows, and of-

ten stretch it to allow us more.

When importunity calls on our debts we pay them; but are deaf to charity and our Neighbours wants:

We negligently hear a Mass on a Festivalday, and trifle out the rest in idle Divertis-

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We weakly mean to be happy hereafter; but go on pursuing the impediments of that happiness strongly;

As if two Masters could be serv'd at once : as if Heav'n alone were to be purchas'd for

nothing.

But O! the incomprehensible ways of Providence! while she is intent on serving the Father, she loses the Son:

Her eys no longer fee their dearest light; her Child is gon, and with him all her com-

fort.

 u_3 What What dost thou now afflicted Mother! what must I do, when crosses drown my Soul in bitterness?

Without complaint, without repining, she

turns with a quiet care to do her part.

She feeks him first among his kindred and acquaintance; but among the comforts of this world, ev'n She could not find JESUS:

Then, with a prompt submission, breaks off her journey, and patiently goes back the way

the came:

Searches three days with an unfuccessful diligence; and at last returns again to the Temple:

Knowing, though worldly endeavours fail, they are never disappointed who have their re-

course to God:

There she finds, by a joyful experiment, God is never hid from those who seek him as they ought.

With diligence, and patience, and refignation; in holy Places, and holy Company, and

holy Actions.

She finds the Goodness of God prevents desires right set; and before she prays, has what she would pray for.

She finds the Goodness of God exceeds defires right set; and receives more than she

meant to ask.

She not only finds immediately her beloved Son; but finds Him honour'd to admiration.

Yet

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Yet her eagerness to reposses Him disorders not the Assembly; she expects, with a patient and wondring joy, the end.

When opportunity ferv'd, she gently inquires * why he had left his grieving Parents:

But, by his answer, was instructed * the ways of Providence were beyond her comprehension.

She understood not what he fay'd; but yet

she knew it was the word of God:

And harken'd to it with respect, and lay'd it

up in her heart with care.

Could we, with her Humility, acknowledg our ignorance; and not take upon usin things we understand not.

Patiently wait the time of instruction; and prepare for it by preserving the words of

God:

Do all that depends on us, as if nothing were expected from God; expect all from God, as if nothing depended on us.

We might hope, by the happy success of the Mother; that Jesus too would go with us.

We might hope, by the Example of the Son, to profit in grace and wisdom before God and Man.

Glory be, &c. As it was, &c.

Ant. Many Daughters have gather'd riches; but thou hast out-gon them all.

Ant. She open'd her mouth to wisdom, and the Law of mercy was in her Tongue: She

U 4- confi-

confider'd the ways of her house, and eat not her bread in Idleness.

Pfal. CXXIV.

Ome, let us practife what we have learnt; not always fow and never reap.

Getting no more by our vain inquiries, then

the fatisfaction of a fruitless curiosity.

'Tis not knowing what to do will make us happy; we must faithfully fall to work, and do what we know.

Let us in earnest be resign'd to all God sends; and, if he sends what seems grievous,

have recourse to him.

So shall our crosses be either taken away, which is what we desire; or be turn'd into Blessings, which is better than what we desire.

When by constant Practice we are perfect in this; we may come again, and take out a

Do all that depends on us, asnoffed wen

CORP.

Temple home; and fee her turn that into a Temple too.

O teach us this important skill! what un-

known fecret hadit thou to do this him ow

She did just what we do, or should do; suited her mind and actions to her state:

She led the life of a Wife and Mother; on-

ly she led it well and perfectly.

How do we pull down crosses by our follies; preposterously thwarting the orders of Providence!

While

While the ignorant Lay-man will play the Divine; the Divine intrench on the affairs of the World.

The Trades-man censures the conduct of the State: the man of business direct the Contemplative:

Every one neglects his own Duty; and thrusts into his Neighbours, and hinders both

him and himself.

Let us learn to walk quietly in our own road; and not stray into the ways of others:

Let the Religious pray, & the Pastor teach; the Superior command, and the Subject obey.

All heartily love God, and all earnestly feek him; every one in Actions proper to his Calling:

Those that are placed in the world with joy remembring * she past from thence to the

highest Throne in Heav'n:

By doing well what her place required; by care of her Family, and regard to her Neighbour:

Not abstaining ev'n from the house of feasting; whither, to our comfort, her Son

went with her:

That we may be fure no Action of our Calling * if duly perform'd, excludes his Company:

That Heav'n may be purfu'd in the midst of jollity; and occasions of practising vertue

be met with every where.

u's .

There,

There, this prudent Guest, who well understood * the hony of pleasure has often its secret sting;

Observ'd that negligence or poverty * had like to have expos'd the Bridegroom to

fhame.

She pities his distress, and with a charitable promptness, which stays not to be in-

treated to do a good Office.

Lays hold on the Occasion to assist her Neighbour, by preserving his credit in the eye of the Company.

She turns to her Son; for, well she knew.

* whether to go in all diffresses.

To him, observe the eloquence she uses, she

only fayes, They have no Wine.

Though he feem'd backward and unconcern'd, the breaks not off discouraged or froward:

But feeks to make others do their duty too; admonishing the waiters to obey his directi-

ons;

And when she had done what depended on

her, quietly submits the event to him.

Never fear Repulses, you who ask as you ought: behold, He antedates his time, and gratifys her with a miracle.

Why may not we too, in all our wants, **

Let those wants speak for us, not thrust into their place * perhaps irregular, perhaps unsit desires: Sincerely acknowledge our own shortness, sincerely submit to infinite wisdom and goodness;

That knows what we need much better than our felves, and is much more careful of

our good.

Bear what delays or traverses it sends with patience; observe and obey what it commands

with exactness.

Then hope to be heard, as she was, and see * our Water of Assistion turn'd into Wine of Comfort.

Glory be, &c. As it was, &c.

Ant. She open'd her mouth to wisdom, and the Law of mercy was in her tongue: she consider'd the ways of her House, and eat not her bread in Idleness.

Capit. Luc. 1.

And Mary arose in those days, and went into the Hill-Country with hast, into a City of Judah; and enter'd into the House of Zachary, and saluted Elizabeth. And it came to pass, when Elizabeth heard the Salutation of Mary, the Babe leapt in her womb: And Elizabeth was filled with the Holy Shost.

Lear Land Hymn XXXVIII.

What numerous errors lead the mind,
Of giddy weak mankind,
Altray, in the variety
Of ruinous Vanity!

One's caught by glory's painted Face,
Honour and Noise and Place,

And how he'l feldom hear,

Others fo after mony pant,
That what they have they want.
But, what, alas! are rich lin'd bags
To him whose foul wears rags?

Others their heads with notions vex, And idle doubts perplex;

Ard tofs vain words, and puff, and swell Their proud hearts into Hell.

And all this while our way is plain;
Discover'd without pain:
It needs no Gold, nor Power, nor high
Flights of Philosophy.

Guided by grace and a right heart,

By acting well her part,

Blest Mary reacht the height of Bliss,

Which all these wanderers miss.

Let others catch at wealth and Fame, At empty skill and name;

Ile

Ile follow her my God to fee, For He's enough for me.

Honour, praise, and glory be To the great One and Three; And all my glory, all my praise,

That only Name to raise. Amen.

Ant. Elizabeth cryed out: Blessed art thou among Women, and blessed is the Fruit of thy Womb: Blessed is She who believed. And Mary said

Magnificat, as Page 44. Then re-

V. My Soul magnifies our Lord; R. And my Spirit has rejoyced in God my Saviour.

Let us Pray.

God, whose grace instructed the humble Virgin Mary to turn all the Sense she had of her glorious Prerogatives into magnifying, and exulting in thee! Sanctify we beseech thee all thy Bounties to us, by making us imitate her blessed Example, and strive with all our force to encrease, by whatever thou art pleased to give us, thy Esteem and Glory; through our Lord JESUS Christ thy Son, who, with, &c.

V. O Lord hear, &c. on As Page 46.

dloC!

Complin for the B. Virgin.

v. Our help is in, &c. As pag. 47.

Ant. Blessed art thou, Mary, who believedst; behold, all things are accomplished which were told thee from our Lord.

Pfal. CXXV.

Appy are they who finish well their course; and break not off for weariness or discouragement:

Who know the prize is at the races end; and that 'tis to no purpose to set out if we

run not through.

So our great Master lov'd his chosen ones to the end; so his B. Mother carry'd her love from the Manger to the Cross.

Ah! whither go'st thou? consider well; * thou blessed among Women, but yet a Wo.

man :

To expose thy self to the insolence of barbarous men, triumphing in the oppression of desenceless innocence:

To be pointed at for the Mother of a condemn'd man; condemn'd when fedition and

homicide were spar'd:

To fee thy beloved Son treated with a cruelty. *Thou canst not look upon without horsor in a Stranger. Dost

Dost thou remember Simeon's Prophecy? doft thou know how fharp the Sword of Sorrow is?

Tarry, and give thy felf the pittiful comfort * of being at least absent from the scene of forrow.

O unrefiftable force of true love! all our weakness is only want of thee:

See, how a feeble woman overcomes * the joynt affaults of Fear, and Shame, and Grief.

Despises the danger, and masters the grief; * and through all obstacles arrives at the place of horror.

There stands, and while the Sword of forrow cuts her heart, still owns her Son, and cleaves to his Cross.

With a filent and patient fadness still looks on: and fees and feels his bitter torments:

Sees the Body receiv'd from her, * torn with stripes and thorns and nayls.

Loaded with fuffrings, and with the hea-

vyest of suffrings, Infamy; and at last yeilded up into the hands of Death.

Say not hereafter, cold pretender to Vertue! I am too weak to go through fuch a Temptation:

Too weak to struggle with that affliction; to bear that fcorn, or master that passion.

Has nature made thee weaker than woman? has the world expos'd thee to greater tryals?

Cleave with the B. Virgin to the Cross

of Christ; be patient and silent, and resign'd: With thy whole heart love heav'n alone:

and love it in all events, and to the end :

And the worst that can come will do thee no harm, the worst that can come will do thee most good:

Work thee up here to a stronger Vertue,

and hereafter to a higher glory.

For, the Unvaluable Jewel becomes most precious, to those who buy it at the greatest rate.

Happy who give for it all they have! happiest to whom heav'n gives most to give.

Glory be, &c. As it was, &c. Pfal. CXXVI.

T last the winter of grief is past, the 1 storms of Tryals are blown over.

Arise, Thou more than Mother, Friend of God! and turn thy tears of grief to tears of joy.

The Spring of comfort now appears, and calls thee to thy Reward and our Instruction.

What extafys of delight fucceed thy afflictions! delight beyond expression or conceit:

And yet which promise more to come, and ferve but for a tast and earnest of greater.

With trances of joy thou feeft thy Son again; living thou feest Him, and secure from

dying any more. His deforming Scars turn'd into ravishing beauty, his shame and contempt into everlafting glory.

Again thou resum'st the priviledge of a Mother, and hast that dearest part of thee again to embrace.

Again thou conversest familiarly with him, and hear'st his sweet and instructive words.

And when thou hadst learnt it was expedient he should leave the world, Thou wert a witness of his return to heav'n.

Thou faw'st him ascend in glory above the clouds, to take himself the first place, and

prepare the next for thee

Thou felt'st the ravishing effects of the promised comforts, his torrent of inebriating pleasures overslow'd thee.

The glorious promises of thy Sons greatness, to reign over the house of Jacob, and draw

the whole world to him,

Thou faw'st now hastning to their happy performance; thou faw'st the never-ending Kingdom begin.

Who now can think thy past afflictions miferys, which wrought the channel to such a

flood of delights!

Had they, if possible, bin more and greater; they were yet no price for what thou hadst for them.

Happy thou, who, by a steady belief and faithful practice *of thy Son's Lessons, obtaind's this Hundred-fold.

But infinitely happier in what remains behind *eternal Blifs, fo fure and now fo near.

Happy

Happy we who, by the care of providence, are call'd for witnesses of thy happiness.

Call'd to observe what ways thou went'st; to reflect whither those ways have brought thee.

But, can we be content to fee, or at most admire, and then leave off with an unconcerned coldness?

Do not our fouls in fecret fay, fomthing like this I too may do?

I may be refign'd in fuch a Cross; I may

practice Vertue in fuch an occasion.

I may quit this content or that convenience; and hope too for my Hundred-fold.

Let us but obey the motions of Grace; let

us but trust the Oracles of Truth.

And a happy experience will affuredly convince us, they never will, nor can deceive us.

Then we may lift up our heads & open our bofoms not now to hundred folds but infinit tides.

And fee a boundless Ocean of Joy come rowling on us, to swallow up our Souls in pleasure for ever.

Glory be, &c. As it was, &c. P[al. CXXVII.

O different ways of the Flesh and Spirit!

Proud flesh perswades us to reckon for our life, the few and soon-past years we spend in this world.

To confine our chiefest and all our cares to it; to think it lost, if unknown or unesteem'd:

To

To purchase glory for it, if we can; and, if we cannot, envy those who do.

To place this Glory in noise and talk, *oft-

en wrong, almost always ungrounded.

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In crouds, & trains & domineering over those *who many times are better then our selves.

And, what comes of it, when, in a continual vexation of Spirit *we have confum'd our uneasy years?

Like Squibs, which fly with a fiery train,

*and crack aloft, then fall and stink.

We break in pieces at the touch of Death; & tumble from our vain height down into hell:

There to inherit grief and torment; to be

hated and fcorn'd for wretched fools.

And this deservedly, ev'n in our own judgments, and by all Creatures, & for all eternity.

If this be the glorious end of deceitful Flesh; let thy mercy, Lord, lead me in the ways of the Spirit.

Make me, with thy bleft Mother, chuse the better part, and remember this World's for

use, not enjoyment:

An Inn, to bayt and lodg in by the way; not the permanent City in which we are to dwell.

Make me do well the business Thou sendest, but make my self no more; and, when that's done, retire with her into privacy.

Where she led a life, like the motion of a Dyal, *filent and unperceiv'd; but which

still points true.

We

We hear no more of her, but at holy meet-

ings; and there she fail's not still to be.

She leaves us little else to talk of; but how admirably does that instruct us not to care to be talk't of?

That the one necessary business deserves all our time, and all our care, and all our thoughts.

She had layd up a stock of holy words in her heart, and of holy deeds in heav'n on which. she had set her heart.

Often she fed on her holy words, and di-

Often the thought of her treasure in heav'n,

and filently long'd to go and enjoy it.

Often she counted the tedious minutes of herifay, and with an amorous impatience chid their slowness.

Which kept her on the rack of delayed

hope; her and her lov'd Son still afunder:

Till all on fire with love, and wrought up to defires, *too ftrong to be longer imprifoned in clay:

Like an active spark from sercest slames, she broke out from her slesh to shine with God for

ever.

O different ways of the flesh and spirit! O

different ends to which they lead!

While we, with our vexing cares, feek glory and miss; it she, with her unconcern'd humility, has got it.

A glory not confined, like ours; *to a narrow compals, to a few years or months. But

But whose dazling Lustre shall strike the whole Creation for ever; of which she shall one day appear the highest.

*And which too is but one of the many Alls *cast into those who seek the Kingdom of

God.

Her satisfying glory is in seeing his unveyled face; in looking so near, and bearing so much light.

While it strikes her ey with the beams of naked Truth; and overslows her heart with the

streams of living sweets.

Catch then who will at the baits of the flesh; and be drawn by them who will into infamy and mifery.

Ile humbly beg her prayers; for I cannot fear, by begging hers to derogate from her

Son.

The Prayers of my fellow-finners derogate not; shall hers derogate who never finn'd?

I cannot fear she should not know I beg them; she who sees God and in him all things else.

Pray then, thou glorious Queen of Heaven! that I may lead thy life, *and be led by it to thy happy end.

That I may feek, what thou didft, the King-dom of Heaven alone; and feek it, as thou

didst, with earnestness, but quiet.

That I may not reckon the life of this world for my life; but remember I am but bred here to live hereafter.

That

464 Complin for the B. Virgin.

That I may think of no glory but what thines there; the glory of finging with my heart for ever,

Glory be, &c. As it was, &c.

Ant. Bleffed art thou Mary who believest! behold all things are accomplish that were told thee from our Lord.

Hymn XXXIX.

A Sour shorter day of Light,
Our day of Life posts on:
Both shew a long course to the sight,
But both are quickly run.

Both have their night, & when that spreads Its black wings o're' the day,

There's no more work; All take their beds. Of Feathers, or of Clay.

The Sun now hastes to hide his face, And make way for the Moon; So shall our life once end its race; As sure, perhaps as soon.

Chuse then, before it be too late;
For choice with life will end:
Remember, on thy choice thy Fate,
Thy good or ill depend.

Chuse now for ever; yet, th'art free: Where wilt thou place thy heart? On the gay toys which here we see?

Or Mary's better part?

O, that I should need that demand!
How can I chusing call, Who

Complin for the B. Virgin.

Who find on one fide nothing stand, And on the other All?

I chuse my God, my God alone: I will, can have, no more:

All elfe is meer delution; Drefs, poorly varnisht or'e.

I chuse the life and death which this Bleft Miftres liv'd and dy'd: cure then t' enjoy Him, fure of blifs

To that enjoyment ty'd.

Glory to the Father be, To his and to her Son, And to the Holy Spirit; three And undivided one.

Amen.

465

Capit. Luc. 11.

Nd it came to pass a certain Woman among the multitude, lifting up her voice, faid, bleffed is the Womb that bare thee, and the Brests that gave thee suck. But he said, Nay, rather bleffed are they that hear the word of God and keep it.

Ant. Blessed is thy Womb, O Mother of God! and blessed are thy Breasts: More blesfed is thy Heart, which so Faithfully kept the

Word of God:

Nunc dimittis, as Page 55. repeat Ant.

V. He that is mighty has done great things to me.

R. And holy is his Name.

Let

Let us Pray. Amobia

O God who hast been pleased to glorify thy H. Name by expressing thy mighty Power in great effects of thy goodness to the B. Virgin Mary, and all Generations through her! Bless us, we humbly beseech thee, with grace to keep, like her, and ponder all these things continually in our hearts, and bring forth Fruits worthy of them in our Lives and Deaths; through our Lord JESUS Christ thy Son, who, with, Gc.

Vouchsafe us, &c. As page 36 to the end.

thee the C. But he filed.

Occurred Williams

effect are thy Exercise . More blok-

THE

THE OFFICE

for Saints.

See Directions. On all Saints days of Obligation, say all proper (as in Fefivals:) on others, all as Follows.

MATINS.

Introduction, as page 1.

Livit. Come, let's adore the King of Saints.

Come, let's adore the King of Saints.

Pfal. CXXVIII.

Reat is the Majesty of the King we serve, and rich the splendors of his Court: o're all the world he sends his commands, and none dare resist, or dispute his power:

Come, let's adore the King of Saints.

Great is the elemency of our gracious Soveraign,

veraign, to pardon the offences of repenting finners: Great is the bounty of our glorious Lord, to crown with rewards his faithful fervants.

Come, let's adore the King of Saints.

Thousands of Saints attend in his presence, and Millions of Angels wait on his Throne: all beauteously rang'd in perfect Order, all joyfully singing the praises of their Greator.

Come, let's adore the King of Saints.

Thou art our King too, bleffed JESU; and we, alas! thy unprofitable Subjects; we cannot praise Thee like those thine own bright Quires; yet humbly offer our little tribute.

Come, let's adore the King of Saints.

Let us bow low our heads to Him, before whom the Seraphins cover their faces: let us bow low our hearts to Him, at whose feet the Saints lay down their Crowns.

Come, let's adore the King of Saints.

Glory be, &c. As it was, &c.

Come, let's adore, &c.

Hymn. X L.

A Wake my foul, chace from thine eyes
This drowfy floth, and quickly rife;
Up, and to work apace:

No

No less than Kingdoms are prepar'd, And endless bliss for their reward, Who finish well their race.

'Tis not so poor a thing to be
Servants to Heav'n, dear Lord, and Thee,
As this fond world believes:
Not even here, where oft the Wise
Are most expos'd to injuries,
and friendless vertue grieves.

A little drop, that sweetens all
The bitter of our cup:
O what hereafter shall we be,
When we shall have whole draughts of Thee
Brim-ful, and drink them up.

Say, happy fouls, whose thirst now meets
The fresh and living stream of sweets,
Which spring from that blest throne:
Did you not find this true ev'n here:
Do you not find it truer there,
Now Heav'n is all your own?

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NO

O yes, the fweets we tast exceed
All we can fay, or you can read;
They fill, and never cloy;
On earth our cup was fweet, but mixt;
Here all is pure, refin'd, and fixt,
All Quintessence of Joy.

Hear'st thou my foul what glorious things
The Church of Heav'n in triumph fings

470 Matins for Saints.

Of their blest life above?

Chear thy faint hopes, and bid them live; All these thy God to thee will give, If thou embrace his love.

Great God, of rich rewards, who thus
Haft crown'd thy Saints, and wilt crown us!

As both to Thee belong, O may we both together fing

Eternal praise to Thee our King, In one eternal fong. Ar

Ant. Happy are thy Saints, O Lord! who wifely chose their end, and constantly pursu'd the means to attain it.

Psal. CXXIX.

TEH-me, you eager lovers of the world! what tis you aim at in all your pretences?

You weary your bodies with restless labour; and afflict your minds with perpetual care.

Day and night you are still perplext; still

bufily plotting to compass your ends.

Tell me what are those ends you so long have sought; and I will tell you what you soon will find.

While they are many, they but distract your thoughts; and often engage them to quarrel among themselves.

One end, and one alone's the way to peace: lar

and on that one must all the rest depend.

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P

'Tis true, and by that rule we guide our lives; what e're we undertake is only to be Happy.

'Tis to be happy that we strive to be great, and enrich our selves by defrauding

others.

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Ti

Tis to be happy that we run after pleafures; and covet in everything our own proudwill.

But we, alas! mistake our Happiness; and

foolifhly feek where 'tis not to be found.

As filly Children think to catch the Sen; when they fee it fetting at fo near a distance.

They travel on and tire themselves in vain ;*

for the thing they feek is in another world:

Just so we judg, and just so are deceived; when we think to meet with Heaven upon.

Earth.

This world, alas! has now no Paradice

but all its fruits are weeds and thorns:

All dangerously mixt with occasions of Sin; all sprinkled over with the bitterness of forrow.

What did we ever paffionately love, but

fill in the end it made us repent.

Nay the best end was heartily to repent, and

learn by our falling to tread more fure:

'Tis not then here we must feek our happiness; and yet 'tis happiness we all must feek.

Pity us, O Lord, who live below in the lark; still wishing for rest, but finding none.

X 3

Scat-

Scatter those mists of passion that blind our eyes; and shine upon us with thy beauteous light.

Convince us thorowly there's a better world than this; a happier People than those we

know:

That we may now begin our journey thither; and fit our selves for that blessed company.

Glory be, &c. As it was, &c.

Ant. Happy are thy Saints, O Lord, who wifely chose their end; and constantly pursu'd the means to attain it.

Ant. O how glorious is the Kingdom of Heav'n, where our Lord reigns in the midst

of his Saints.

college of Pfal. CXXX.

If thus our Nature tend to Happiness; there's fure some happiness to content our Nature:

Sure the All-wife Creator has provided means, to fatisfy the appetites which himself has made.

Doubt not, my foul, the bounty of thy Lord; but turn all thy fear on thine own un-

worthinefs.

Look up, and see a rich delicious Land; that flows with sweeter streams than milk and hony.

Look

Look up, and fee a glorious City; incomparably braver than the Courts of Kings.

Behold the B. Angels shining on their thrones; and all the H. Saints triumphing with

their Hymns.

Behold the glory wherewith their Lord has crown'd them, in the folemn day of their E-fpoulals with Himself.

Look up, and fee a more exalted feat; and

on it one far brighter than the rest.

O, 'tis the Queen of all those Saints and Angels, the Virgin-Mother of the Son of God.

Look up yet higher, O my Soul, and fee * the facred Humanity of thy dear Redee-

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That bleffed JESUS, who dyed for us on the Cross; and now invites us to partake his Crown.

See, and rejoyce in those eternal honors, which Heav'n and Earth pay to their King.

Look up once more, and infinitly farther; and humbly admire the unspeakable Mystery.

See and adore the fovereign Deity, essen-

tially full of its own bleft Light.

Full and overflowing into all his Creatures; which shine as little beams deriv'd from Him.

When thou haft feen all this, my foul;

and stay'd and dwelt a while among those wonders.

Turn down thine Eye towards the earth again; and see the petty things that entertain our minds.

What is a name of Honour, and a momentary Pleasure, compar'd to the Bliss of an eternal Paradise?

What is a Bag of Money, or a fair Estate; if counter-ballanc't with the treasures of

Heaven?

How narrow, there, do our greatest Kingdoms seem! how small a circle the whole Globe of the Earth!

Cities and Towns shew like little hills, and

the busie world but as a swarm of Ants.

Running up and down, and jostling one another; and all this stir for a few grains of corn.

O Heaven! let me again lift up my eyes to, thee; and take a fuller view of that glori-

ous prospect.

There let me stand and fix my steady sight; till I have look't my self into this firm judgment:

All the most prosperous fortune can here possess: or even the largest fancy possibly imagin;

All is an idle dream to those real joys: an

absolute nothing to that solid felicity.

Glory be, &c. As it was, &c.

Ant.

Abe. O how glorious is the Kingdom of Heavn; where our Lord reigns in the midft of his Saints!

Ant. In thee; O Lord, is all our hope; in

life and death, in time and eternity.

Pfal. CXXXI.

This true; there is I fee, a glorious state to prepar'd above for the spirits of the perfect:

But how shall we, poor dust and ashes, and

laden too with the burthen of our fins!

How shall we hope to ascend those higher Regions; or claim a portion in that holy land?

Fear not, my foul; fend up thy fighs and prayers, and ask with confidence those celestial spirits:

They want not knowledg to resolve our doubts: they want not charity to relieve

our needs:

Themselves sometimes have come down to assist us; what will they do, when we go up to wait on them?

Ask the bright Angels, what made them happy; and straight they'l answer with a

spriteful voice.

We readily obey'd our great Creator; and

Ask the bleft Saints, what brought them

to felicity; and immediately they'ltell you in the same glad tune,

We faithfully lov'd our dear Redeemer;

and that love plac't us here.

Ask Both together, what bred those excellent vertues; and both together will proclaim aloud,

Blessed for ever be the grace of our God, which alone has wrought all our works

in us:

Blessed for ever be the Bounty of our Lord, which gave us freely first, then crown'd his own gifts;

Hark, how the H. Saints, as more ally'd to us, * bear on alone and fweetly cloze the

fong:

Fear not, fay they, you who dwell below; and figh under the weight of flesh and blood:

• Fear not to ascend at last to this place of joy; and take your happy seats among

our Quires:

We too liv'd once in that valley of tears; and were fet to strive with the same unruly passions.

He that made us o'recom, can as easily strengthen you; He that has crown'd our victories

will as furely glorify yours.

Fear not, the way is smoother then you are made believe; and the time shorter then perhaps you wish.

'Tis

Tis but to love your own true interest, which seems no hard command; and that but while you live, which you seldom think too long.

This once well done, you have no more: to do; but to come and fing and rejoyce

with us.

O you blest Saints, who now are gladly arriv'd * at the quiet harbour of eternal rest!

Behold us here below imbarkt on the fame. Ship, and bound with all our interest for the fame Port.

Behold us strugling yet in this Sea of storms, and guide us safely thorow all our dangers.

Come H. Angels with your swiftest speed; and disappoint the enemies that threaten to

fink us.

Bend down thy gracious eyes, O Queen of clemency; and fill them from our woes with foft compassion.

Then sweetly turn them to thy Son's mild throne; whose love stands always ready to

meet thy wishes.

There represent to him our needs, our fears; and favourably obtain for us a hap-

py passage.

And thou O foveraign Lord of universal nature; on whom the whole celestial court continually waits!

Com-

Command thy vigilant Angels to watch about us; and carry us strongly on to the place of our defires.

Save us. O Thou whom the Sea and Winds obey! fave us, O merciful Lord, or else we

perish.

Save us, who call on Thee in all our diftreffes; fave us for whom thy glorious Heaven pours forth their prayers:

Save us for whom thy immortal felf wert pleas'd to dy; and graciously receive us into thine own blest Arms.

Thou art thy felf, O Lord, the Haven of repose, bring us to Thy felf, and our fouls shall be fafe.

> Glory be, &c. As it was, &c.

Ant, In thee, O Lord, is all our hope; in life and death, in time and eternity.

Our Father &c.

First Lesson. Sap. 3.

"He Souls of the Just are in the hand of God; and the torment of death shall not touch them: they feem'd to the eyes of the unwife to dy, and their departure was counted affliction, but they are in peace. Tho' before man they fuffer'd torments, their hope is full of immortality. Vext in a few things, they shall be well treated in many; for God

has

has try'd them and found them worthy Himfelf: as gold in the furnace he has prov'd them, and as a burnt-offering receiv'd them; and in time there shall be respect of them. The just shall shine, and run to and fro like sparks among the stubble: they shall judg Nations, and have dominion over Peoples, and their Lord shall reign for ever. They that trust in him shall understand truth, and the faithful in love shall remain in him: for, rest and peace is to his Elect.

R. Rejoyce all you holy Saints, rejoyce, and fing for ever the mercies of our Lord: his bleffed hand has wip't away all tears from your eys; and now you no more shall weep, no more complain. * For the evening of forrow is past, and the day of eternal joy is come; Alleluja. Now you no longer shall sigh, to be deliver'd out of this dark and tedious Prison: but dwel for ever in that glorious light, the light which springs from the sace of God. * For

Second Lesson. Sap. 4.

The Just, if prevented with death, shall be in a place of refreshment. For venerable age consists not in length of time, nor is accounted by number of years: but wisdom is the gray hair to a man, and an unspected life old age. He pleased God, and

was belov'd of Him, and living among finners was translated; he was taken away lest
malice should change his understanding, or
deceit beguile his soul: for the bewitching
of vanity obscures good things, and the
wandring of concupiscence perverts the simple
mind. Being made perfect in a short space
he fulfil'd much time; for his soul pleased
God, therefore he hastn'd to bring him
out of the midst of iniquities. This the
People saw, but did not understand; not
laying up such things in their hearts: That
the grace of God and mercy is with his
Saints, and that he has respect to his Chosen.

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R. O happy they, whom our Lord shall honor on the day of his triumph! and rifing from his Seat of Judgment, go gloriously before them, and with these sweet and gracious words invite them to follow him; Come you blessed of my Father, possess the Kingdom prepared for you from the foundation of the world. * The reward of your labours I will give you; I my self will be your reward: Alleluja. You have firmly believ'd, you have readily obey'd, you have constantly suffer'd; Come, enter now into your Masters joy. * The reward.

is accounted by number of years; but wifdom is the gray hair to a man, and an unbriefled life old age. He pleafed God, and

Third Leffon Sap. 5.

Hen shall the Just stand with great considence, before the face of those who have afficted him and made no account of his labors. When they shall fee it, they shall be troubled with terrible fear, and amaz'd at the fuddenness of his unexpected salvation: & repenting and groaning for anguish of spirit, they shall say within themselves; These are they whom heretofore we have had in derifion, and as a by-word of reproach. Sensless we esteem'd their lives a madness, and their end dishourable: behold, how they are number'd among the children of God, and their lot is among the Saints. We therefore have rr'd from the way of truth, and the light of justice has not shin'd to us: we have wearied our felves in the paths of iniquity and perdition, we have walked hard ways; but the way of our Lord we have not known. What has our pride profited us; or what benefit has . vaunting of our riches brought us? They all are past away as a shadow, and as a Post that runs by in haft; or as a Bird that flies in the sky, and no fign of her Passage to be found; but only a found of her wings beating the light air: fo we, as foon as we were born, began to draw to our end, not able to shew any token of vertue, but were confum'd in our own wickedness.

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wickedness. Such things said they in Hell who had sinn'd. For, the hope of the impious is, as dust, blown away with the wind, and as a thin froth scatter'd by the storm. But, the just shall live for ever, and their reward is with our Lord, and the care of them is with the Highest: therefore shall they receive a glorious Kingdom, and a beautifull crown from the hand of our Lord; for with his right hand shall he cover them, and with his holy arm defend them.

R. Deliver us, O Lord from that fad deplorable end, which thy justice has prepar'd for the wicked: deliver us from those vain deceitful ways, that lead us to so miserable an end. *O make us always fear thy Judgments, that we never feel them; always hope in thy mercies, that we never forfeit them. Bless us, O Lord, with a happy death; that our souls may depart in peace, and go up to dwel among thy Saints and Angels: bless us, O Lord, with an holy life, and then our death cannot but be happy. *O make—

Te Denm, As page 16. Pause then.

Bande

Lands for Saints.

God incline, &c. As page 17. Ant. The Just shall be as Lillies planted in Paradife, Alleluja; and flourish in the prefence of God for ever, Alleluia.

Pfal. CXXXII

Ome, let's all bring forth our Pfalms; and go together to the House of Praise: There let us meet in peace and love; and iovn our hearts and voices into one glad fong.

Come, let us fing; but who shall be our Theme? what worthy subject shall our Musick

chuse?

carra sulbooks at say, but its tem No, 'tis not Conquerors we mean to admire; nor any of the Great Ones whom the world applauds,

But you, Bleft Spirits, who bravely overcame your felves; and led in triumph your

own passions.

Who either wisely us'd this world; or, to

be fafer, us'd it not at all.

You are the illustrious worthies we defire to praise; and guild our hymns with your bright names.

Yours.

Yours are the only Trophies we delight to fet up, and beautify our Churches with your holy Pictures.

Sing then aloud, my Soul, the glories of the Saints; and let their facred memories be

be always in thine.

Rejoyce thou, who feel'st these miseries here, and often complain'st of the dangers of this life.

Rejoyce, at their glad delivery from all these forrows; and heartily congratulate their

fecure felicity.

Rejoyce, and with thy best instructed thoughts admire *the exquisite wisdom of the divine Providence.

Who from fuch low beginnings can raise for great effects: yet every step thrust connaturally on the next.

Behold a little feed, that's buried in the earth; shoots gently out its tender leaves;

And, nourisht on with the Clouds and Sun climbs up by degrees into a tall stalk:

There it displays it full-blown hope; and

crowns its own head with a filver Lilly.

Such is the Progress of immortal souls; even those who shine now among the highest Scraphins.

At first shut up in their mothers womb, where they ly confind close Prisoners in the

dark.

Thence they come forth to fee, and hear; and

and flowly begin to walk and fpeak.

Next they advance to understand and discourse; then learn to sly with wings of grace.

Till they get up, even beyond themselves; and believe and live above their own na-

ture.

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At last the kindly hand of death gives them a stroke, and they instantly become like the glorious Angels.

Instantly their dark and narrow knowledgunfolds it felf, and spreads into a clear and

fpacious view: It and enothed vior

Where they at once shall fee all the glories of heaven; at once possess and for ever enjoy them.

Thus, from the humble feed of grace, con-

naturally fpring the flowers of glory.

And, from this life's green stem of hope, grow, just on the top, the Lillies of Paradise.

Lillies that never fade, but still shine on, and sill the heav ns with their beauteous sweet-ness:

Lillies, that even Salomon, in all his glory,

was not array'd like one of these.

Sing then, my foul! but still, among thy Hymns, mingle resolves to imitate their lives.

Those are the Lands most delightful to them, whose charity rejoyces at the conversion of a sinner.

Thos

Those are the Feasts most profitable to thee, whose weakness needs the impressions of example.

Learn but of them to be humble and meek; to submit all thy wishes to the Will of

Heav2n.

To govern thy senses by the rule of reafon, and thy reason by the dictates of Religion.

To design thy whole life in order to thy end, and establish for thy end the biss of

eternity.

These holy Lessons let thy life Transcribe; and never fear their acceptance of

thy praise.

Saints like our fervice best, when our honouring them *becomes an occasion of benefiting our selves.

Glory be, &c. As it was, &c.

Pfal. CXXXIII.

O Praise our Lord, all you powers of my foul; praise the immortal King of Saints and Angels.

Praise Him as the Author of all their graces; praise Him as the finisher of all their

glories.

Praise Him in the admirable priviledges of his Virgin-Mother; whom he obey'd on Earth, and assum'd into Heav'n:

That

That he might give us hope our Petitions will be heard, presented by the hand of so powerful an Advocate.

Praise Him in the mighty Hosts of Angels; whom He sets about us as the Guard of

our lives.

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That they may fafely keep us in all our ways; and carry us at last to their own home.

Praise him in the sacred Colledg of Apostles, to whom he reveal'd the Mysterys of his

Kingdom:

That they might teach us too those Heav'nly truths: and shew us the same blest way to felicity.

Praise him in the generous fortitude of Martyrs; whom he strength'nd with courage to re-

fift even to death.

That we might learn of them to hold fast our faith: and rather lose this life, then hazard the Other.

Praise him in the eminent sanctity of Confessors; whose whole design was a course of

Heroick Vertue.

That we might raise our minds from our usual lazy slight; and with a quick and active wing mount up towards Heav'n.

Praise him in the Angelical purity of Virgins; whose hearts he enslam'd with his divine

charity:

That they might kindle ours with the same chast fire; the same fervent love to the Spouse of our Souls.

Praise him in the perfect Holyness of all his Saints; whose lives he moulded into so various shapes.

That every fize of ours might readily be furnisht *with a pattern cut out, and fitted for it felf.

O Praise our Lord, all you powers of my foul! praise the immortal King of Saints and Angels.

Praise every Person of the sacred Deity; and give a hearty Joy to the whole court of Heav'n.

Blessed for ever be the eternal Father; who has fixt his Angels in so high a Happines:

Triumph bright Angels on your radiant thrones; and shine continually in the presence of your God.

Blessed for ever be the Eternal Son, who has crown'd so gloriously his incomparable Mother:

Live most miraculous Mother of the King of heaven; and dwell perpetually in the joys of thy Son.

Blessed for ever be the Eternal Spirit; whose grace prefers all the Saints to glory.

Rejoyce every happy Saint in your own felicity; rejoyce every one in the felicity of All.

Blessed

Blessed for ever be the Undivided Trinity; whose sight alone is the Heaven of Heavens:

Sing, all you holy Citizens of heaven; fing

all together everlasting hymns.

Sing, and among your highest fervours forget not us: who thus in our low way remember you.

Still pray our dear Redeemer to fave our fouls; and still we'l praise his Name for fav-

ing yours.

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Glory be &c. Asit was &c.

Pfal. CXXXIV.

But, who are we, born here below in the dust, and still kept down with the thoughts of this world?

Lord, who are we, that our polluted hands *dare offer to thee the incense of praise?

We, who so often disobey thy commands, and so seldom weep for our many sollies?

Forgive, great God, our boldness, who thus rashly presume; forgive our frailties who thus weakly perform.

Plead our excuse, O you glorify'd Spirits; and with your flaming charity warm our cold-

ness:

NEVS

O praise our Lord, you pure unblemisht Angels, who never displeas'd him with the least offence.

Praise

Praise him, O you freely-pardon'd Saints, who perfectly repented every little trelpass.

Praise Him with the highest Office of all your Feasts; praise him with the loudest mu-

fick of all your Quires.

And so they do: look up, my soul, and see *the innumerable multitude of triumphing Spirits.

See how they stand all cloth'd in white robes; with palms in their hands, and gol-

den crowns on their heads.

Behold the glorious Angels fall down before the Throne: and prostrate adore Him that lives for ever.

Behold the bleffed Saints lay their Crowns at his feet, and on their faces adore Him that

lives for ever.

Hark how they fill that spacious Temple with their Hymns, while night and day they continually fing;

Holy, Holy, Holy, Lord God Almighty: who was, and is, and is to come; Alle-

luja.

Holy, Holy, Holy, Lord God of Hosts; heav'n and earth are full of thy glory; Alle-

luja.

Glorious art thou in creating all things; glorious, in preferving them every moment of their being.

Glorious in governing them their feveral ways;

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ways; glorious in appointing them their pro-

per ends.

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Glorious in rewarding thy fervants above their hopes: glorious in punishing sinners below their demerits.

Glorious art Thou, O Lord, in all thy works; but infinitely more in thine own felf-

blessed Essence:

Thus they rejoyce above, thus they triumph; and may their joy and triumph last for ever.

But O, were we not made, as well as they,

* to ferve and glorify our great Creator?

We ow Him all we have, and they can ow no more; they can but do their best, and we should do no less.

Pardon, B. Spirits, if we worms aspire * to sing the same bright Name which you adore.

We are ingag'd as deep as you; but can-

not pay without your charity.

O, in your golden Cenfers put our prayers; and offer them perfum'd with the odours of yours.

Though we are now, alas! in this Land of banishment; and indisposed for those Songs

of Sion.

Met 'tis our hope one day to dwell above; and hear your holy harps, and learn to fing of you.

We hope to walk with you those ways

of light; and follow the Lamb with you

where're He goes.

Mean while, we every day will joyn our Vows to yours; and fay a glad Amen to all you fing.

We, as your Faithful Ecchoes, will every day repeat * these few short Ends of Your Se-

raphick Hymns:

Salvation to our God who fits on the Throne; and to the Lamb that redeem'd us with his

blood; Alleluja.

Bleffing and Wisdom and Power be to Him that sits on the Throne; and to the Lamb for all Eternity, Alleluja.

Glory be, &c. As it was, &c.

Ant. The Just shall be as Lillies planted in Paradise, Alleluja; and stourish for ever in the presence of God, Alleluja.

Capit. Apoc. 7.

A Fter these things I saw a great multitude, which no man could number, of all nations, and tribes, and peoples, and tongues; standing before the Throne, and in the sight of the Lamb, cloath'd in white robes, and palms in their hands. And they cry'd with a loud voice, saying, Salvation to our God who sits on the Throne, and to the Lamb. And all the Angels stood in the Circuit of the Throne,

Throne, and of the Seniors, and of the four Beasts: and they fell in the sight of the Throne upon their faces, and ador'd God, saying, Amen; Benediction, and Glory, and Wisdom, and thanksgiving, honor, and power, and strength be to our God for ever and ever, Amen.

Hymn XLI.

And crown your heads with mirth; See how they shine beyond the skys, Who ence dwelt on our earth.

Peace bufy thoughts; away vain cares,

That clog us here below:

Let us go up above the Sphears

Let us go up above the Sphears, And to each order bow.

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Hail glorious Angels, Heirs of light, The High born Sons of Fire.

Whose heats burn chaste, whose slames All joy, yet all desire. [shine bright

Hail holy Saints, who long in hope, Long in the shadow fate;

Till our victorious Lord fet ope Heav'ns everlasting gate.

Hail great Apostles of the Lamb,
Who brought that early ray,
Which from our Sun reflected came,
And made our first fair day.

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Hail

Hail generous Martyrs, whose strong hearts Bravely rejoyc't to prove,

How weak, pale death, are all thy darts, Compar'd to those of Love.

Hail Bleffed Confessors, who dy'd A death, too, love did give;

While your own Flesh you crucify'd, To make your spirit live.

Hail beauteous Virgins, whose chaste vows Renounc't all fond desires;

Who wifely chose your Lord for Spouse, And burnt with his pure fires.

Hail all you happy Spirits above,
Who make that glorious ring

About the sparkling Throne of love, And there for ever sing.

Hail, and among your Crowns of praise, Present this little wreath;

Which, while your lofty Notes you raife, We humbly fing beneath.

All glory to the facred Three, One ever-living Lord: As at the first, still may be be Belov'd, obey'd, ador'd.

Amen.

Then Proper, as in Festivals: Else as Follows.

Ant. The number of them was thousands of thousands; saying, with a loud voice, Wor-

Worthy is the Lamb that was slain to receive power, and divinity; and wisdom, and strength, and honour, and glory, and benediction; Alleluja, Alleluja.

Benedictus,—And repeat Ant.

V. Innumerable they are; yet pray for us to increase their number.

R. Thus they triumph for ever; yet desire us to inlarge their triumph.

Let us pray.

Most gracious God, the Author of all fanctity and Lover of unity; whose wisdom has establish an admirable communion between thy Church Triumphant in Heaven, and militant on Earth, as members of the same mystical Body, whereof thy Son Christ Jesus is the Head! Mercifully grant that, as thy Blessed without ceasing pray to Thee for us, we may continually praise Thee for them; and, in correspondence to their persect charity, with pious observance celebrate their memory, till we all meet before thy glorious Throne, and with one heart adore the Saviour of us all; who with, &c.

Commemorations, &c. As pag. 29. 1

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ce,

Vespers for Saints.

IN the Name, &c. As Page 34.

Ant. Pity, O Lord, the infirmities of thy fervants; and quicken our flowness by the Example of thy Saints.

Psal. CXXXV.

Ord, what a lukewarm life is this of ours, compared to the zeal and fervour of thy Saints!

Often and long they fasted to chastize their bodies, and bring them under the command

of reason.

On all their senses they set a constant Guard; to let nothing in, that might disturb their peace.

Part of the night they watch't, and most of the day they labor'd; and both night and day

continually pray'd.

All things about them went on in perfect measure; just fit for their pious purpose, and no more.

Their cloaths, their food, their fleep, their recreation; all taught to serve the improvement of their mind:

nent of their mind:

Their mind, the only aim of all their cares;

cares, the only scope of all their severi-

That, disengaged from the embroilments of this world, they might quietly consider the felicities of the Other:

That they might daily grow more enamor'd of their Lord; and more enflam'd.

with his divine perfections:

Till, at last dissolv'd in those holy fires, they melted away with longings to enjoy. Him.

Sharp to themselves they were, but sweet to others, obliging all the world with their candid charity.

Whatever any wanted they gladly supply'd; and gave away at once, somrimes, both

fruit and tree.

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They study'd not here how to raise their Families; but to entail on their Posterity the example of their vertues.

Twas not their plot to leave a fair Eltate behind them; but to benefit the world with

their useful labours:

To instruct the ignorant, and confirm the weak; to comfort the sorrowful, and protect the helples innocent.

This was their constant work, this their belev'd design; to promote, with their utmost

strength, the happiness of all.

Lord, what a little 'tis our frowardness endures, compar'd to the heroick patience of the Saints! Y 4 When

When they were revil'd, they revil'd not again; when spitefully scorn'd, they meekly held their peace.

When they were curst, they blest their enemies; when barbarously opprest, they pray'd

for their persecutors.

They serv'd their Lord in hunger and thirst, and all the incommodities of an impoverisht life.

Often they were threaten'd, and they stood the danger; often entic'd, and they repel'd

the flattery.

Prisons and chains they willingly accepted; tortures and racks they cheerfully imbrac't:

Even death it felf, they undauntedly encounter'd; death furiously arm'd with every shape of terror.

All this they endur'd, and infinitely more, of which unmindful we keep no remem-

brance.

All this they endured, and under all rejoye't, that they were counted worthy to fuffer for JESUS.

O generous Souls, who conquer'd heav'n it felf; and enter'd by force those everlasting

gates!

Who fate not down in the lowest forms; but still prest on to new degrees of perfection!

You, who so freely endeavor'd the salva-

tion of others, while yet you were concern'd

to procure your own: Help us, O bleffed Spirits, now your state is fecure; pray for us, O holy Saints, now your charity is compleat.

Pray, that the Seed you have fown may take deep root; and bring forth fruit to ever-

lasting life.

Pray we may follow those who imitate you; and not be corrupted by the example of the carelefs. and sin an in

And, when our pray'rs feem long or dry, or call us away from fome vanity we love;

When to forgive our enemies feems heavy to us, or any other Duty crosses our humor:

Pray, we may then remember what you have done; and what you have gain'd by doing it.

Pray, we may think what our Lord himfelf has done, and what he has promis'd to them

that follow him:

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Their names He will write in the Book of life; and make them fit with him on his own Throne.

Glory be, &c. As it was, &c.

A.t. Pity, O Lord, the infirmities of thy fervants, and quicken our flowness by the example of thy Saints.

Ant. Bleffed be thy Name, O Lord, who haft provided us fo great Rewards; and ftreng=

then'd our hope with fo many witnesses.

Pfal.

Pfal. CXXXVI.

Little, O Lord, we know, is the good we do; little, the ill we suffer with patience:

But what, alas, should we have done or fuffer'd, had we not seen such divine Exam-

ples ?

Had not thy provident hand hung out those Lamps, * bright as the Stars, to shine before us.

Had not thy felf, the Sun of righteousness, appeared, * to light and warm us with thy

cherishing beauties.

Our faith had been dark, and our charity cold; and the flower of our hope had languisht away.

Now we are fure the way to heav'n is easie, made broad and smooth by so many Passen:

gers:

Men cloath'd in flesh and blood like us, and

weak'nd with the same imperfect nature.

Now we are fure the promifes of our God; are true; confirm'd by as many witnesses as there are Saints in Paradise.

Who by their own Experience are joyfully convinc't; (a happy Argument where Heav'ns

the Question.)

And by the ravishing sweets they perpetually tast, are perpetually excited to adore and fing.

Faith-

Faithful is our Lord in all his words; and

overflowing bounteous in all his gifts.

While we liv'd we receiv'd the hundredfold; and now are translated to an infinity of Blifs.

What he freely Promis'd he has fully Perform'd; what he engag'd to give us He has

abundantly paid.

He told us of treasures and golden crowns; but the joys we find are incomparably greater:

Joys of a far more high and noble race; which neither we can express, nor you be-

low conceive:

Tis enough for us that we feel them in our breast; it is enough for you, as yet, that you fee them in your faith.

Even our lesser happiness infinitely surpasses the greatest pleasures of your dull world.

O how agreeable is the Company we enjoy! how delightful the meeting of our old acquaintance!

With whom we have pray'd, and wept, and fuffer'd; with whom we spake of this day and place:

With whom we now can fafely fing, free-

from the fcorn and malice of our enemies.

Blessed for ever be the goodness of our God, that has brought us hither to his own palace.

This is not like our cottages of clay; nor

the loathsom prisons where we lay in fetters.

This cheerful melody is not like our old complaints; nor the threatning words of our stern Oppressors.

The Scene is chang'd, and, for our world of miseries, behold a Paradise of endless feli-

cities.

Here we shall live, and ever live; here we shall praise our God, and ever praise Him.

Thus fings the Church triumphant and thus shall we; * if we practife diligently the Lessons they have taught us.

If we inure our felves to the same bleft Notes, and live in tune with our holy songs:

We shall hereafter be admitted to their Quires; and sing as long and loud as they.

Glory be, &c. As it was, &c.

Ant. Blessed be thy Name, O Lord, who hast provided us so great Rewards; & strengthen'd our hope with so many witnesses.

Ant. If God be with us, who can be against us? if He justify us, who can condemn us?

Pfal. CXXXVII.

Take courage now, my foul, and chace away thy doubts; far more are with us than against us.

God and his H. Angels are on our fide; IESUS

JESUS, and his B. Saints, All take our parts.

our great Creator looks on to excite us; our gracious Redeemer comes down to inftruct us.

The B. Spirit is within us to confirm our hearts, and the whole Trinity present to crown our victories.

Whom shall we then fear, thus safely gnarded? who can resist so invincible a strength?

None but our own corrupted nature dare contend, and the unlucky accidents that confpire with it against us:

Somtimes furprizing our unwary negligence; fomtimes defeating even our strongest resolves.

Not that they can compel our wills, unless we yield; or make the least wound without our consent.

Much less prevail against the power of heav'n; and frustrate the purpose of the Almighty Wisdom;

Whose mercy has us'd more arts to save us, then the crast of Vice can invent to destroy us:

Such a redemption so miraculously wrought, such holy Sacraments so often repeated:

Such glorious promises so faithfully assured, and, which revives our hope, so easily attain'd.

O infinite Goodness, how generous is thy love! how liberally extended over all the world!

Thou

Thou invitest little children to come to.
Thee; and the lame and the blind to fit down at thy feast.

None are flut out of heav'n, but fuch as will not go in; none made unhappy but those

who care not to be otherwife.

Cheer then thy felf, my heart, and let no fears molest thee; nor even death it felf abate thy courage:

Death is a passage that was always short;

By the practife of his Saints 'tis grown familiar; and by their happy fuccess become desirable.

Lose not then thy hope in so glorious an enterprise; Eternity is at stake, and heaven the reward:

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That heav'n, for which the ancient Hermits peopled the Defart; and so many Religious live bury'd in their Cells:

That heav'n, for which the H. Confessors spent all their time; and innumerable Mar-

tyrs laid down their dearest lives:

That heav'n, where Millions of Angels continually fing; and all the Blessed make one glorious Quire:

That heav'n, where the ador'd Jesus eternally Reigns; and the immortal Deity shines

bright for ever.

That very heav'n is promis'd to thee, my foul; that bleft eternity thou art commanded to hope. Raife

Raise now thy head, and see those beauteous Prospects, that ravish the hearts of all their Beholders:

Yonder, far above the Stars, is thy Saviour's Kingdom; yonder we must dwell when

we leave this Earth.

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Yonder must our souls remove to rest; when the stroak of death shall divide them from their bodies:

And, when the Almighty Power shall joyn them again, yonder must we live with our God for ever.

O bounteous Lord, the only Author of all we have; the only object of all we hope!

As thou hast thus prepared a Heav'n for us; O may thy trace prepare us for it.

O make us live the life of the Just; and let

our last end be like Theirs.

That we may dy the death of the Just; and live for ever in their bleft fociety.

Glory be, &c. As it was, &c.

Ant. If God be with us, who can be against us? if he justify us, who can condemn us.

Capit. Apoc. 7.

Hese are they who are come out of great tribulation, and have washt their robes, and made them white in the blood of the lamb: therefore they are before the Throne of

of God, and serve him day and night in his Temple; and he that sits on the Throne shall dwell over them. They shall hunger no more, nor thirst; the Sun shall not fall upon them, nor any heat: for the Lamb who is in the midst of the Throne shall rule them, and conduct them to the living Fountains of Waters; and God shall wipe away all Tears from their Eys.

bod the day of Hymn XLI.

TEll me you bright Stars that shine Round about the Lambs high Throne; How, through bodies once like mine, Howare you thus glorious grown?

Hark with one voice they reply; This was all our happy skill: We on Jefus fixt our Ey, And his eminent followers still.

As we clearly faw their mind Set and rul'd, we order d ours: Both this state alone design'd, Up towards this strain'd all our Powers.

Taught by Temp'rance we abstain'd From all less for greater Goods:

cled, an year stolered Slight-

Vespers for Saints.

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Slighting little drops, we gain'd Full and fweet and lasting Floods.

Arm'd with Fortitude, we bare Lesser Evils, worse to sly: Mortal death we durst out-dare, Rather then for ever dy.

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Justice we observ'd, by giving Every one their utmost due: That, in peace and order living, All might freely Heav'n pursue.

Prudence govern'd all the rest;
Prudence made us still apply
What was sittest, what was best,
To advance great Charity.

On those Golden wheels of Grace, That loves fiery Chariot bear,
We arriv'd at this bright place:
Follow us and never fear:

O fure truth! O blest Attesters!
O that all the world may prove
Of both these such strong digesters
That both these may feed their love.

Him who made us all for this, Him who made Himfelf our way,

number

Him

Him who leads us into blifs, May all praife, and all obey.

Amen,

Here Proper, as in Festivals; Else as follows.

Ant. Worthy art thou, O Lord, to receive the Book, and to open the Seals thereof: For thou wert slain, and hast redeemed us to God with thy Blood out of every tribe, and tongue, and people, and nation; and hast made us to our God a Kingdom, Alleluja.

Magnificat as Pag. 44. reptat Ant.

V. Thou hast made us to our God a King-

dom; may he reign in it for ever.

R. Thou hast prepar'd for us a Kingdon with our God; we we reign in it for ever. That loves fiery Charlot bear,

We arriv'd at this bright place. Follow us and reproduced to the

God, whose merciful Providence has still from the Beginning sown the seeds of grace in the hearts of thy chosen servants; which, at the Resurrection of thy Son (the first fruits of them that slept) sprung up into glory: and, by his holy doctrin, and admirable life, and precious death, hast infinitely encreast the means of Salvation, and the number

number of thy Saints! Grant, we befeech Thee, that we whom thou hast favoured with so many advantages, may, by the powerful intercession of that glorious company, obtain thy grace to imitate them here, and rejoyce with them for ever in thy Kingdom hereafter, through the same our Lord Jesus Christ thy Son, who, with &c.

V. O Lord hear, &c.

As page 46.

Complin for Saints.

Our help is in, &c. As pag. 47.

Ant. Precious in thy fight, O Lord, is the death of thy Saints; precious to thee, and themselves, and us.

Pfal. CXXXVIII.

Thus we have past another day, another step towards our long home.

We have feen the Sun a few hours more;

and our day is lost in its own night.

But is it loft? O careless we! and all the

holy words we have read and heard?

Leave they no mark in our memories behind them, but make a little found and vanish in the air?

Have

Have we not been at a folemn Feast? and do

we fo foon forget our entertainment?

Could we fee nothing among all those rarities *that relisht with us, and stirr'd our appetite?

Was there no fit provision for some virtue we want? no proper Remedy for some Weakness we have?

Are we devout already as the Saints of God? and chaste, and temperate, and resigned as

they ?

Do we despise this world with a zeal like theirs; and value Heav'n at the same rate with them?

Would we give all we have, just now to bethere? and part with life it felf to dy and go thither?

Alas! how short are we of these perfections! how slowly do we follow those excellent

Guides!

O That we liv'd, I dare not fay, bleft fouls, like you; whose aim was high, and a gener rous heat glow'd in your brests!

But that our hearts defire were to live like you; and what you really did, we really wisht

to do.

O That we liv'd in some degree like you; and lov'd to think, and read, and speak of you!

To fing and publish your Heroick Acts; and where we cannot imitate, at least admire.

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At least, let us learn to humble our selves, and cheek the vanity of our proud conceits:

Let us mourn and blush at our many infirmities; and so much the louder call to heav'n for relief:

Hear us you B. Saints, who dwell fecure above; and turn your eyes of pity towards us below:

Look down with tenderness on our world of miseries, and bow your charitable knees to the God of mercies:

That, what our own unworthiness cannot obtain, we may hope to receive by your holy prayers.

Glory be, &c.

As it was, &c.

Pfal. CXXXIX.

Let us humble our felves, but not grow faint, at the fight of others fo far before us.

Rather let us quicken our floth by their swift pace; and encourage our fears with their happy success.

We, who profess the Religion of all these Saints, who liv'd and dy'd in the same Church with us:

We, who partake of the same holy Sacraments, and eat the same celestial Food: Why fhould we fear, one day, to fhine above, and rejoyce together with you glorious Saints?

Are we not all redeem'd by the same rich price; and the same eternal Crowns propos'd

to us all?

Are we not bred in the same Apostolick Faith; and nurst at the breasts of the same spiritual Mother?

The Lessons, I see, and Teacher is the same; but the hand is dull, and Instrument

out of tune.

You liv'd indeed in a dangerous world like this, and were ty'd to bodies frail as ours:

But by a constant vigilance you o'recame the world, and subdu'd those bodies to the service of your minds.

You overcame with a joyful heart; and we thus congratulate the triumph of your

victories:

You overcame, but not by your own strong hand; you now triumph, but it by the bounty of your God:

Cheer then thy felf, my foul, and raise thy head; and open thy bosom to the hopes

of heav'n.

Fear not, our God has a bleffing too for us; if we have a love and obedience for him.

If we delight in the wayes of piety; and deligently attend the Offices of devotion.

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World, and curb the loofe fuggestions of the stell.

If we can look on gold and honour; and

their flaming beams not dazle our eyes.

If we perform, with them, the part of faithful fervants, we shall furely, with them, have the portion of children.

Glory be, &c. As it was, &c.

has some Pfal. CXL.

Precious in thy fight, O Lord, is the death of thy Saints, which finishes thy greatest work, the perfecting of Souls.

Whom thou esteem'st as the Jewels of heayen, and choicely gather'st into thine own

Treasury.

Precious to themselves, O Lord, is the death of thy Saints, which takes off the dusky cover that hides their brightness.

Which shapes and polishes them to a beauteous lustre, and sets them as stars round a-

bout thy Throne.

Precious to us, O Lord, is the death of thy Saints; which makes us heirs of fo great a wealth:

Which leaves us furnisht with so rich variety, that every kind of want is abundantly supply'd. Some teach us courage to encounter dangers; and not, for fear, make Shipwrack of our conscience.

Others instruct us to converse with meekness; and patiently bear neglects and injuries.

From some we learn how wisely to use this world, and make it serve us in our way to the next.

From others, how more generously to renounce it; and pass our time in peace and prayer.

From all we learn this best of arts, to live and dy like Saints; and, in the best of me-

thods, their own example.

O gracious Lord, whose love still looks about, and searches every way to save us sinners!

Who cam'st Thy self, bright Sun of glory!

*to enlighten our darkness and warm our frozen hearts.

others, to burn as tapers in thy Churches hand,

And, by their near proportionate distance, stand fit to shine into every corner of our lives.

O make us bless thy name for all these mercies, and let not one be lest by our ingratitude.

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Let us not fee in vain the crown at the races end; and fit down lazily in the shades of ease:

Let us not keep in vain these sacred memories, to be only a reproach to our unprofitable lives:

But let us stretch our selves, and pursue to the mark, for the glorious prize that's set before us.

Still with our utmost speed let us follow Them, whose travails ended in so sweet a rest.

And, when our life's last day begins to fall, and bids us hasten to prepare for night.

Then come you H. Angels and watch about us: and fuffer not the enemy to disturb our passage:

Come, and receive in peace our departing fouls; and bear them safely to the presence of our Lord.

Then, O thou bleffed Virgin-Mother! protect us with thy favor: and, all you glorious Saints! affift us with your Prayers.

Then, O Thou dear Redeemer of the world,

and Soveraign King of life and death!

Thou who despisest not the tears of the penitent; nor turn'st away from the sighs of the afflicted:

Thou who preserv'st all that rely on Thee: and fulfil'st their desires that long to be with Thee:

Hear Thou our cries, and pardon our fins; and graciously deliver us from all our fears.

call us to thy felf with thine own blest voice: call us, O dearest JESU, in thine own

fweet words.

Come you Bleffed of my Father, possess the Kingdom * prepared for you from the foundation of the world.

Then, O my happy foul immediately obey: and go forth with gladness to meet thy Lord:

To live with him, and behold his glory; to rejoyce with him, and fing his praise.

Glory be, &c. As it was, &c.

Ant. Precious in thy fight, O Lord, is the death of thy Saints; precious to Thee, and themselves and us.

Hymn XLIH.

Ight forbear: alas! our Praife, And young Hope newly begun, Set to grow on those blest dayes, Tender and faint require more Sun.

Twill not hear; but fullen flies,
Summons all the world to fleep;
Bids us close our books and eyes,
What w'have gain'd content to keep.

Bleffed

Blessed Saints! these broken hours
Bids our slowness ply its wing;
While your quick and active powers
Always wake, and always fing.

Yet ev'n fuch your School, once, was; And your now-unwearied Lays, By thus mingling Song and Pause, Here 'mong us you learnt to raise.

Here you, thus, took often breath;
Yet have climb'd those hills of light:
O may your success bequeath
Hope to reach that glorious hight.

And our Rests too oft and long:
If we keep in tune with you,
We at last shall sing your song.

If our utmost humble powers

Here our daily pray'rs attend:

These poor Psalms shall there like yours,
In a nightless Complin end.

Glory, Lord, to Thee alone,
Here below, as there above:
May thy joys, Great Three in One,
Ever draw, and crown our love. Amen.

Capit. Mat. 11.

Ome to me all you that labour, and are opprest, and I will refresh you: take my yoke upon you, and learn of me, for I

am meek and humble of heart; and you shall find rest to your Souls: for my yoke is sweet, and my burthen light.

Ant. The just shall shine as the Sun in the presence of God, and neither night nor cloud

eclipse them for ever.

Nunc dimittis, as Page 55. repeat Ant.

V. For the glory of God shall shine upon them.

R. And the light of the Lamb illuminate them.

Let us Pray.

God, who, after thy servants had spent the day of their life in a course of Piety, and heroick virtue, didst close their evening with a holy death, and eternal Rewards! Grant us, we beseech thee, so to imitate thy Saints in the wise bestowing our time here, that we may follow them in their happy passage out of this world, and be admitted to thy everlasting glory with them in the other; through our Lord Jesus Christ thy Son, who, with, &c.

Vouchfafe, &c. As Page 56. to the end.

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THE OFFICE

for the Dead.

MATINS.

Introduction, as page 1.

Invit. Come, let's adore our God to whom all things live.

Come, let's adore our God, to whom

Pfal. CXLI.

He sits above on his glorious Throne; and in his hands are the keys of life and death.

Come, let's adore our God, to whom all

things live.

Whatever he pleases he brings to pass; and none can resist his Almighty Power: whatever he does, is still the best; and none can accuse his all-knowing Goodness.

Z 3

Come.

Come, let's adore our God, to whom, &c. All things do live to Thee, O Lord! Thou fole preferver of universal nature: the blessed Saints rejoyce in thy glory; and the imperfect souls are sustained in hope.

Come, let's adore our God, to whom, &c. Even the unhappy spirits declare thy justice; and the rest of thy Creatures look up for mercy: expecting at last to be delivered from corruption, into the glorious li-

berty of the Sons of God.

and none cen accuie

Come, let's adore our God, to whom, &c. Lord! while we breath, make as live to Thee; and, when we expire, depart in thy peace: that, whether we live or dye, we be always thine; and, after death, still live with Thee.

Come, let's adore our God, to whom, &c. Give them eternal rest, O merciful

Lord!

And make thy glorious Light thine upon them for ever.

Come, let's adore our God, to whom, &c.
Come, let's adore our God, to whom, &c.

Ant. Come, let us humble our felves in the fight of our God; and spread before him all our complaints.

Pfal. CXLII.

Nhappy we, the children of dust why were we born to see the Sun.

Why did our Mothers bring us forth to mifery; and unkindly rejoyce to hear us cry?

in how fad a condition does our birth engage

na 5

We enter the world with weeping eyes;

and go out with fighing hearts.

All the few days we live are full of vanity; and our choicest pleasures sprinkled with bitterness.

The time that's past is vanisht like a dream; and that which is to come is not yet at all.

The prefent we are in, stays but a moment; and then slies away, and never returns.

Already we are dead to all the years we have liv'd; and shall never live them over again:

But the longer we live, the shorter is our life; and in the end we become a little lump of clav.

O vain and miserable world! how fadly

true is all this fory!

And yet, alas! this is not all; but new

Come, let's adore our God, to whom, &c. All things do live to Thee, O Lord! Thou fole preferver of universal nature: the blessed Saints rejoyce in thy glory; and the imperfect souls are sustained in hope.

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Pfal. CXLIL.

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The time that's past is vanisht like a dream; and that which is to come is not yet at

all.

The prefent we are in, stays but a moment; and then slies away, and never returns.

Already we are dead to all the years we have liv'd; and shall never live them over a-

gain:

But the longer we live, the shorter is our life; and in the end we become a little lump of clay.

O vain and miserable world! how fadly

true is all this fory!

And yet, alas! this is not all; but new

complaints remain, and more, and worfe.

We begin our race in contemptible weakness: and our whole course is a progress of dangers.

If we escape the mischances of a child; we

pass on to the rash adventures of youth.

If we out-live those sudden storms; we fall into far more malicious calamities:

Our own superfluous cares deliberately consume us, and the crosses of the world wear out our lives.

Should we, by strange success, o'recome all these, and still bear up our prosperous head:

We are fure, at last, old age will find us; and bow our strength down to the grave,

The grave, from whence no priviledg exempts; nor any power controlls his command:

The rich must leave their wealth behind them; and the great Ones of the World be crumbled into dust

The beauteous face must be turn'd into Rottenness; and the pamper'd body be-

come the food of worms.

The busic man must find a time to dye; though his full Employment spare none to provide for it.

Even the wife and virtuous must submit to fate; and the heirs of life it felf be the pri-

foners of death and side leafer, day

This

This when I fee, I weep and am a-fraid; fince we all must drink of the same cold cup.

All must go down to the same dark grave; and none can tell how soon he may be call-

ed.

To day we are in health among our friends and affairs; and to morrow arrested by the hand of death.

Nature may faintly struggle for a time; but must yelld at last, and be buried in the

earth.

At last we must take our leave of our nearest Relations; and bid a long farewel to all the World.

Perhaps, the People may talk of us a while; fometimes as we deferve, and often as they pleafe.

Perhaps, our bodies once laid out of fight; we no more are remember'd, than if we never

had been:

Only our good works follow us to the grave; and faithfully go on with us beyond our funerals.

Give them eternal Rest, O'merciful Lord!

And make thy glorious light shine upon them for ever.

Ant. Come, let's humble our selves in the fight of our God: and spread before him all our complaints.

Ant. 'Tis not for us, O Lord, to chuse our own Conditions; but to manage well what thou appointest.

Pfal. CXLUE.

Hy do we thus bemoan our felves; and rashly utter such repining

Seems it so hard a fate to tread the path, which all our Ancestors have gone before us?

Adam the first of men; and Abraham the

friend of God:

David the man after Gods own heart; and the B. Mary, Virgin-Mother of our bord:

All these have paid their debt to nature; and subscrib'd the law of Universal Morta-

lity.

JESUS himself, the eternal Son of God, expir'd on the Cross; and went to his glory through the gates of death:

And shall our fond self-love so blindly flatter us; to wish an exception from this gene-

ral Rule ?

Shall we be murmuring still, our life is but a span; and that exposed to innumerable forrows?

Does not the very shortness abate its miseries? do not those many miseries commend its shortness? Should

Should we not rather rejoyce at the fight of death; that when e're it comes, still brings. advantage?

If in our age, 'tis a Hav'n of repose; and ought to be welcome after fo long a voy-

If in our youth, it prevents a thousand calamities; a thousand dangers of ruining our fouls:

If by any ordinary sickness, tis the course of nature; if by an outward violence, 'tis al-

waves the will of Heaven.

What need we fear how many deaths there are; we are fure there can be but one for us.

Dying is an act to be done but once;

and once well done, we are happy for ever.

Lord! we confess thy Decrees are just;
and our selves the cause of all our miseries begatheren

We facrifice our youth to fport and folly;

and our manly years to lust and pride.

We fpend our old age in craft and avarice; and begin not to live till we are ready to dy.

Then we bewail the shortness of our time; when our felves have prodigally thrown it

all away.

We lead a loofe and negligent life; and then complain death takes us unawares.

Beholds

Our dayes are perhaps too few to grow rich; or fatisfy the ambition of a haughty spirit:

But, to be taught the love of God, and

the meek and humble life of JESUS,

Requires not so much the number of years; as the faithful endeavours of a pious mind.

Could we bestow, on the improvement of our souls, the time we so vainly trifle away:

Our day would be short enough not to feel tedious; and long enough to finish our

appointed task. The rin or and or or or ordit

And what, O glorious Lord! is our buffnels here; but to trim our Lamps and wait thy coming?

But to fow the immortal feed of hope: and expect hereafter to reap the increase.

No matter how late the fruit be gathered;

if still it go on in growing better.

No matter how foon it fall from the tree; if not blown down before it be ripe.

O thou most just, but secret, Providence; who govern's all things by the counsel of thy Will:

Whose powerful hand can wound and heal; lead down to the grave, and bring again!

Behold, to Thee we bow our heads, and

freely submit our dearest concerns.

Strike as thou pleasest our health, our lives; we cannot be fafer then at thy difpose.

Only these few requests we humbly make. which, O may thy clemency vouchfafe to

hear!

Cut us not off in the midst of our folly; nor fuffer us to expire with our fins unpardon'd:

But, make us, Lord, first ready for thy felf, then take us to thy felf, in thine own Or, if thy tears have been too few, smit and

Give them etennal, &cc. And may thy, &c.

Ant. Tis not for us, O Lord, to chuse our own conditions; but to manage well what thou appointest. Ant, Only our earth shall return to earth;

but our better part shall live for ever.

bere thou will be produced by the control of the factor of the control of the con

A. Y Soul, all these complaints concern not thee; whom thy bounteous God has made immortal:

Who, when this House of clay shall fall into dust, and this narrow care be broken

down ..

Shalt foar aloft on thine own free wings; and spread thy boundless eye over all the world.

If thou hast happily trained up thy self, to aim still upwards at the highest Heavens;

Swift, as a flash of quickest lightning, shalt thou instantly sly to those blessed Objects.

But, if thy thoughts have flag'd below, and

delighted to hover too near this earth;

God, but not lov'd all things in order to thy

Or, if thy tears have been too few, to wasti

away throughly the remaining flains:

Unworthy as yet of that blisful light: whose beams endure not the least impurity,

Thou must sit down in the shades of forrow, and dwell in the vale of tears and dark-

ness.

There thou must sigh, and mourn; and wait; till the dayes of thy purifying be fully finisht.

O the dear price those Pris'ners pay, for neglecting here to perfect their accounts!

How are their fouls enflam'd with anguish; and continually tortur'd with unspeakable pains.

How

How do they fadly lament their careless liberties; and the little passions they too much obev'd !

But, alas! their repentance comes now too late, to meet with that mercy they fo long

abus'd.

Now they must lye in this tedious Dungeon; till their patience have fatisfy'd the utmost farthing.

Only this hope fultains their heart, and

sweetens a little their bitter Cup.

That the redeeming Day is still drawing on.

and will infallibly at last appear.

O may that happy Day make hast to come. and chear their darkness with its radiant beams!

O may that Sup of Justice speedily arise. and disperse the mist that intercepts their fight!

Come Lord, come quickly dearest JESU! and rescue with thy power thine own inheri-

tance.

Thou who cam'ft humbly once, to redeem us Sinners; come gloriously now to deliver thy Servants:

Deliver them, O Lord! from the fnare of. the enemy, and their captive fouls out of the hand of the wicked:

That they may pass from death to life, and dwell with thee in thy bleffed peace.

Give them eternal, &c. And may thy, &c. 3701 W. A

Ant.

Ant. Only our earth shall return to earth, but our better part shall live for ever.
Our Father, &c.

Pirst Lesson. Job.

An that is born of Woman lives a short time, and is filled with many miseries. He comes forth as a flower and is bruised into dust; he flies away as a shadow, and never continues in the same state: And thinkest Thou fit to open thine Eyes upon fuch a one, & bring him before thee into Judgment? Who can make clean him that is conceiv'd of unclean feed? Is it not Thou, who only art? The dayes of man are short, and the number of his Months are with thee; Thou hast appointed his Limits which cannot be passed: depart a little from him, that he may reft; till as a hireling his wisht-for day shall come. Who will grant me this, that in Hell Thou wouldst protest me, and hide me till thy for ry pass away: and appoint me a time wherein thou wilt remember me? All the dayes, in which I now am in warfare, I wait till my change come. Thou shalt call me, and I shall answer Thee: to the work of thy hands Thou wilt reach forth thy right hand; Thou haft indeed number'd my steps; but do Thou pardon my fins.

Second Lesson. Job.

at a the mercy of your 54-

Pare me, O Lord, for my days are nothing: I have finn'd, what shall I do to thee O thon Preferver of men? why hast thou fet me contrary to Thee? And I am become burdenous to my felf. Why dost thou not take away my fin? Why dost thou not clear me of my iniquity? Behold now I shall sleep in the dust, and if thou feek me in the morning I shall not be. My foul is weary of my life, I will let my speech pass against my self, I will speak in the bitterness of my foul; I will fay to God, Condemn me not: tell me, why dost thou judg me fo? Seems it good to thee to overcharge me, and oppress the works of thy hands, and help the counsel of the wicked? Haft thou Eys of flesh, or as man fees shale Thou

thou also see? that thou seekest my iniquity, and searchest my sin? Thy hands have made me, and fram'd me wholly round about, and dost thou so suddenly cast me down headlong? With Skin and Flesh thou hast clothed me: with Bones and Sinews thou hast compacted me: life and mercy thou hast given me: and

thy Visitation has kept my spirit.

R. Wo to me, wretched Sinner, what shall I do? I have committed evil in the sight of my God: I have offended the Eys of his Majesty: Whither shall I sly from the Justice of my Judg? Whither, but to the mercy of my Saviour! *Have mercy on me, O. Lord, have mercy on me: when thou comest in glory to judge the World with Fire. My corrupt nature has brought forth sin, and sin has brought forth sorth sorth sorth for packen, where shall I sind relies? But in Thee, my God, my hope, and portion in the land of the living! *Have mercy on me

Third Leffon 70b.

Deliver me, O Lord, and fet me beside thee; and let any mans hand fight against me. My days are past, and my thoughts dissipated, tormenting my heart: they have turn'd night into day; and again after darkness I hope for light. Have pity on me, at least you my friends; for the hand of our Lord

Lord has toucht me: He has hedg'd my path round about, and I cannot pass; and in my way he has put darkness. Who will grant me that my words may be written? Who will give me that they may be drawn in a book with an Iron Pen, and in a plate of Lead; or graven with Steel on a Marble-stone? For, I know my Redeemer lives, and in the last day I shall rise out of the Earth, and be compast again with my Skin, and in my Flesh shall see God; whom I my felf shall see, and my eys shall behold, and no other: This my hope is laid up in my bosom.

R. My days are declin'd as a shadow, and I am wither'd away as grass; and nothing remains but the cold Grave. O let me call back that uncomfortable word! my days indeed are declin'd, but my eternicy is safe; I am wither'd away as grass; but the Spring will come and revive me into a flower of Paradise:

*This my hope is laid up in my bosom. Let then my body be crumbled into dust, and my soul detain'd for a time in sorrow: I know my Redeemer lives, and in the last day I shall rise out of the Earth, and be compast again with my Skin, and in my Flesh shall see God, and in that blissful sight be for ever hapy: *This my hope is laid up in my bosom.

Give them Eternal, &c. *This my hope is

Pause; then

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t

1

Lands for the Dead.

Ant. Return, O my foul! to thy rest again, thy Lord deals graciously with all that
love him.

Pfal. CXLV.

Hen we have shed our folemn Tears; and paid our due sighs to the memory of the Dead:

Let us wipe our Eys with the comfort of hope: and change our grief into a charitable

MY.

The Friends we mourn are delivered from this world, and all the miseries we so justly deplore.

Their bodies tremble no more with the Palfy; nor burn with the flames of a scorch-

ing feaver.

They cry out no more for want of sleep; nor roul up and down their uneasy beds.

But quietly rest in the filent grave; till

they rife again to immortal glory.

Which while they there expect in peace; their fouls are enlarg'd to a spacious liberty.

No longer confin'd to this Prison of the body; but gone to dwell in the region of Spirits.

No longer expos'd to these stormy Seas; but gladly arriv'd at their safe harbour.

Where though their passage stopt a while, they are free from all fear of being cast a-

way.

Though for a time they attend with forrow, they are fure to rejoyce at last for all e-

ternity.

They are fure at last to behold their Redeemer, and live for ever with the Blessed Jefus.

O, were it not for this sweet hope; who

could indure fuch killing delays?

Who, that but knows the beauty of God, as they all do; and sees himself detain'd from so great a happiness;

Detain'd, for affecting some trisle here; if

fuch we may call what defers our heav'n.

O glorious Lord the free Original Source;

and final end of universal nature!

Since, by thy grace, Thou hast thus begun, and sown in their hearts the seed of glory.

O may the same all-powerful hand *go on

to finish its own blest work.

Ripen the fruit Thou reserv'lt for thy self; and hasten the day of their joyful harvest.

Send forth thy B. Angels to reap thy grain; and lay it up fafe in thy heavenly Magazine.

There to supply the place of those unhappy tares, which thy justice threw down into everlasting fire.

There to affift among those holy Quires, which thy mercy establish in everlasting

blifs.

Give them eternal, &c. And may thy,

Pfd. CXLVI.

Ome, let us praise the Goodness of our God; who orders every thing to the best for his servants:

Whose Providence governs us all our life; and takes so particular a care of our

death.

He casts us down on our beds of sickness; and draws the curtain 'twixt the world and us.

Shutting out all its vain defigns; and con-

tracting our business to a little chamber.

There, in that quiet folitude, he speaks to our hearts; and sets before us all our life.

There, he discovers the fallacies of this world; and invites us now at last to prepare for the other.

Thither he sends his Messengers of Peace; to treat with our Souls, and reconcile them to heav'n.

Thither

Thirther he fends even his only Son; to fecure our passage, and conduct us to Himfelf.

O, how quite other will our thoughts be then, to what they were in our careless health!

How shall we freely centure what we once esteem'd; and be easily convinc't into wifer counsels!

When our unruly senses shall be checkt with pain; and our rash minds made sober with fear:

When the occasions of sin shall be remov'd away, and every thing about us incline us to repent.

Bleffed for ever be thy Name, O Lord * whose mercy fanctifies even thy punishments into favours.

Thou bring'st us low, to perswade us to be humble: and prescrib'st us a sickness, to cure our infirmities.

Thou command'st the grave to dispense with none but indifferently seize on all a-

That all may alike provide for that fatal hour; and none be undone with mistaken hopes.

Thou tel'st us plainly, we all must dy; but

kindly conceal'st the time and place.

That every where we may stand on our guard; and every moment expect thy coming.

Thou

BOTT

Thou teachest us the use of decent Funerals, and the holy charity of praying for the Dead ;

That we may often renew the memory of our grave, and the wholesom thoughts of our

future state:

So, with one Act of excellent piety, *to fhorten the pains of others and prevent our own.

Let not, O Lord, these gracious Arts be lost; which thy merciful Wisdom contrives for our fakes.

But, while we thus remember the death of others, make us feriously still reflect on our own.

And, every time we reflect on our own. make us piously still remember Theirs.

Give them eternal, &c. And may thy, &cc.

Pfal. CXLVII.

Praise our Lord all you Nations of the earth, whom his Providence yet fufains alive :

Whom he fo long forbears to strike; though our fins have often provok'd his wrath:

Whom he so graciously calls to repent; though our passions have hitherto neglected Making Comment expect his voice;

Making experiments by the death of others, to advise his servants into a warier life:

To clear this useful truth, We too must dye,

and strictly account for every idle word:
We must appear before that great Tribunal,

and tremblingly receive our everlasting doom.

O, praise our Lord all you Faithful Depar-

ted ! for his mercy preserves the Just.

Though you dwell below in the Valley of death, and fit afflicted in the shades of darkness.

Yet will He bring you up to his eternal mountains; and fill your eyes with glorious light.

Though your bones be bruifed with forrow;

and your hearts made heavy with faintness.

Yet you again shall be cloathed with beauty; and plac't to sing among the B. Saints.

O praise our Lord, all you B. Saints; whom his bounty already has crown'd with

glory.

You who, entirely wean'd from the allurements of this world, found no unwillingness at your death to leave it.

You who, designing your whole life for heav'n, departed with joy to possess your

hopes ;

Millions of Angels meeting you in the way, and carrying you directly to the prefence of their King.

O praise our Lord all you glorious Angels;

A a whose

whose bright felicity began so early!

Stars that arose in the morning of the World, and still maintain your unchangeable lustre.

Shining perpetually near the throne of God, as the top and Master-piece of all his works.

O praise our Lord all you his works; bless

him and magnify him for ever!

Praise his Almighty Power that gave you your being; and still preserves you from relapsing into nothing:

Praise his All-seeing Wisdom, that here directs your steps; and leads you on to your

Eternal end:

Praise, above all, his boundless Goodness; that pours into every thing as much as it can hold:

And, though our short sight now reach not so far, but often mistake, and repine at his

Government:

Yet, at the last great day, we shall clearly discern * a perfect concord in the harshest note:

When our ador'd Redeemer shall come in the Clouds, and summon all Nature to appear before Him:

There to receive each one their proper part; exactly fitted to their best capacity.

There to behold the whole Creation strive, to express in it self the perfections of its.

Maker:

Whose

Whose admirable Wisdom shall guide that last universal Scene; and finish the whole Action in a beauteous cloze.

Give them eternal, &c. And may thy, &c.

Ant. Return, O my Soul! to thy Rest again; for thy Lord deals graciously with all that love Him.

R. They rest from their labors; for their works follow them.

Ant: I am the Resurrection and the Life; he that believes in me, tho' he be dead, shall live; and every one that lives and believes in me shall not dy for ever.

bus voi guirsed um ot evig that wod?

Benedictus, As page 27. Repeat Ant.

Then kneeling Say,

from my fest and

Our Father, &c. And the Miserere as si

V. Have mercy on me, O God, according to

R. And, according to the multitude of

Aa2 V. Wash

V. Wash me yet more from my iniquity, and add cleanse me from my fine de latiovim flat

R. For I know my iniquity; and my Sin is

always before me.

V. Against Thee only have I sinn do and done evil in thy fight; that Thou may'st be justify'd in thy Words, and overcome when Thou art judg'd.

R. For behold, I was conceived in iniquity; and in fins my Mother brought me

eft from their labor drof

V. Behold, Thou hast lov'd Truth; the incertain and hidden things of thy Wifdom Thou haft manifested to me.

R. Thou shalt sprinkle me with hyssope, and I shall be clenfed; Thou shalt wash me, and I shall be made whiter than snow.

V. Thou shalt give to my hearing joy and gladness, and the bones Thou hast humbled shall rejoyce.

.R. Turn away thy fat from my fins; and

blot out all my iniquities.

V. Create a clean heart in me, O God; and renew a right Spirit in my bowels.

R. Cast me not away from thy face; and take not thy H. Spirit from me.

V. Restore to me the joy of thy salvation; and confirm me with an Heroick fpirit.

R. I will teach the wicked thy ways, and the impious shall be converted to Thee. S-8 A DISTON

V. De-

V. Deliver me from blood, O God, the God of my Salvation, and my tongue shall exalt thy Justice.

R. O Lord, open Thou my Lips; and my

wouth shall declare thy praise.

V. For would st Thou have had sacrifice, I verily had given it; with burnt-offerings Thou art not delighted:

R. A facrifice to God is an afflicted Spirit; a contrite and an humble heart, O God,

Thou wilt not despife.

V. Deal favourably, O Lord, in thy good will with Sion; that the walls of ferufalem may be built up.

R. Then thait Thou accept the Sacrifice of Juf tice, oblations of holocausts; then shall they lay Calves upon thine Altar.

V: Give them eternal, &c. R. And may thy, &c.

V. Turn not thy face away from them, O Lord ; R. Turn not thy face away in wrath from thy fervants.

V. Behold their humiliation and their labor ;

R. And forgive them all their fins.

V. Behold how their spirit is in anguish;

R. And their heart troubled within them.

V. Their iniquities have overtaken them;

R. Innumerable evils have compast them about.

V. And now, what is their expectation but thou, O Lord?

Aa 3

R. And

R. And their substance is with Thee.

V. Before Thee is all their defire.

R. And their groans are not hid from Thee.

V. As the Hart pants after the water-brooks;

R. So do their fouls thirst after thee.

V. Their souls thirst after Thee, the living fountain:

R. When shall they come, and appear before thy face!

V. Their tears are their bread day and night:

R. While Itill 'tis faid to them, Where is your God?

V. Convert them, O Lord, thou God of

ftrength;

R. And .

R. Shew them thy face, and they shall be

V. Bring out their fouls from prison, to praise thy Name.

R. The Just stand expecting till thou reward'st them.

V. How long Lord, wilt thou forget them for ever?

RHow long wilt Thou hide thy face from them? V. Turn thee, O Lord, and deliver their fouls;

R. Save them for thy mercy's fake.

V. Save thy people, O Lord, and bless thine Inheritance:

R. Govern them, and raise them up to Eter-

V. That they may walk in the Light of thy
Countenance.

R. And

R. And rejoyce in thy presence for ever.

V. That their fouls may live, and fing thy praise:

R. While even thy judgments lead them to

their blifs.

Continue of the

V. O Lord hear, &c. R. And let our, &c.

Let us Pray.

God, who in thy Mercy, hast prepared immediate Rewards for the perfect, and, in thy Justice, immediate Punishments for the Wicked; and, mingling thy Mercy and Justice together, hast ordain'd a Middle State for those who depart in a true but weak degree of divine Charity! Hear, we befeech Thee, our Prayers for thefe thy afflicted servants, who look up to Thee, .. and figh after the times of refreshment from thy glorious presence: Forgive them their fins, and deliver them from their forrows, and bring them to the possession of all their wishes, in rest and peace, and everlasting joy; through our Lord Jesus Christ thy Son, who, with, &c. BWilled are the tervisors whom cur

Lord hall and watching; He furely will be-

A Prayer for any particular Person departed.

Behold with pity, we beseech thee, O Lord, the Soul of thy servant N. for whom we humbly offer our Pray'rs to thy Divine Majesty! And grant that the offences, which humane frailty has inconsiderately committed, being by thy clemency mercifully forgiven, and all impediments, by a perfect cleansing from the stains of Sin, thorowly removed; the happy effect of seeing Thee face to face for ever, may immediately sollow; through our Lord JESUS Christ thy Son, who, with, &c.

V. Give them eternal rest, O merciful Lord!
R. And may thy glorious Light shine upon them for ever.

V. May they rest in peace. Amen.

Vespers fir the Dead.

In the Name, &c. As page 34.

Ant. Blessed are the servants whom our Lord shall find watching; He surely will beslow on them all the mercies of Heav'n.

regas ou side fal. CXLVIII.

Ome let us make our peace betimes with our God; before the Evening approach too near.

While it is call'd to day, let us faithfully labour, for the night will come wherein none

can work.

Let us implore his favour; first for our selves; and not till then presume to beg for others.

Let us look first into our own brests; and

strictly examine what passes there:

Lest while we pray for the salvation of others, our selves become everlasting Repro-

Tell me, my foul, how stand our great accounts? Are all things even betwixt Heav'n and us?

Are re prepared to go meet our Judge;

whose justice punishes every least defect.

which the love of this world tempts us to delay?

Visthere not still some mist affection to recti-

cornive at?

Nor that we effect, O Lord! any creature more then thee; from which abhorred ingratitude defend thy servants.

Bnt

But that we esteem them more then they deserve; and busy our thoughts too eagerly about them.

We love them in some degree for themfelves; not purely as instruments to bring us

to thee.

Forgive, O Soveraign Goodness, these our imperfections; and fix our whole hearts on nothing but thy felf.

Why are we thus, at best, but good by halfs; for whom there's a whole Heav'n pre-

par'd worth all our labors.

Why do we mingle still with thy pure grace *fo much of our own corrupted nature?

Deliver us, O Lord, from the tentations of this world; and mercifully fave us from the wrath to come.

That dreadful wrath which we so justly fear;

and which so many terribly feel:

Justly, they too confess; and yet they hope *in the God of clemency to meet with pity.

Pity, O Lord, their miseries, Thou who hearest their cries; relieve their forrows, thou who seess their tears:

Pity their fainting eys that perpetually wake, *till the long expected day appear.

Pity their wearied hands stretch't out to Thee; and send thy blessed Angels to unloose their bonds.

That they may pass away to those manfions of joy, where holy souls rest, and weep no more.

Give them eternal, &c. And may thy, &c.

Ant. Blessed are the servants whom our Lordshall find watching: He surely will bestow on them all the mercies of heaven.

Ant. Happy they who are pray'd for by others: but far more happy they who pray for

supply the failings of the days of come R.

were we now again on ently, and had

HEar these our Pray'rs, O Lord, for thy fervants; and favourably accept our humble charity:

Hear their own better Pray'rs, O Lord, for them felves; and tenderly regard their dole-

ful complaints.

Out of that dark and difinal Prison behold

they cry in the anguish of their hearts,

O wretched we! what do we feel! what ftrange extremities do we here endure!

How has the just avenger of our crimes *se-

verely pour'd his wrath into our fouls!

Every thing afflicts us in this fad abode; but

nothing fo much as our own iniquities.

They like a heavy yoke oppress our necks; and keep down our eys from looking into Heav'n.

Lord!

Lord! we confess we have followed vanity; and negligently perform'd the work thou gav'st us:

We confess we have gone astray after the manner of Men; but our chief desires were

towards thee.

In thee we believ'd, and lov'd thy Name; and now we grieve that we loved no more.

Quench not, O God of mercy; the smoak-

ing Flax; nor break the bruifed reed:

Pardon the Sins of the days of our folly; and supply the failings of the days of our Repentance.

O, were we now again on earth; and had

the benefit but of one months space.

How would we spend every minute in pennance, to purge away thorowly every least impurity!

How gladly would we take any cross of sickness; that might wholsomly imbitter the world

to our taft!

How, after this experience, would we heartily strive, at any rate to escape these pains!

But we, unhappy we, have flipt our time, which our gracious God fo long in-

dulg'd us.

1 byo !

Now we are left to our fighs and tears; and the too flow and heedless charity of others.

At least, O you our friends, fend up your prayers, to haften the day of our glad deliverance.

At least, look well to provide for your felvs; that you come not hither to this place of fuff'rings.

Sufferings, which may your fouls ne're know: Yet may they ne're know worse then

thefe.

These are indeed extreamly afflictive: but infinitely less than eternal torments.

We hope in time to rejoyce again; we are fure at last our God will deliver us.

But, O, how long delays our Lord to come? why are the wheels of his chariot fo Swoll

Hast thou not said, O God of Truth, that for thy Elect those days shall be fhorten'd?

Haft thou not faid, O Lord of glory ! behold I come quickly, and my reward is with me?

Come, glorious Jesu! with all thy holy Angels, and the bright attendance of rejoycing Saints:

Come, and redeem the captivity of thy Children; and lead them away as Trophies of thy victory.

Thus, dearest Lord, will we cry continually to thee; and never leave weeping at the

gates of thy Palace:

0.1.3

Till

Till thou art pleas'd to open those everlasting dores, and graciously fay to our languishing fouls.

Behold, I am come to pardon and refresh you; your fighs and tears have provok't my

pity.

Behold, I am come to call you my felf, and give you possession of the inheritance I promis'd:

Come come, you Bleffed of my Father; receive the Kingdom prepar'd for you:

Tis enough that my fervants have wept thus long; come, enter now into your Masters joy.

Give them eternal, &c. And may thy, &c.

Ant. Happy they who are pray'd for by others: but far more happy they who pray for themselves.

Ant. Gracious art Thou O God, in all thy promises; and bounteously faithful in all thy

performances.

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d the brigg 3 relative of rejoycing

Omfort your felvs, O you heirs of hope; and be not cast down at your present diffrefs.

If he defer a while, expect; for he furely

will come, and bring you relief.

He justly stays to punish your neglect, when he often call'd, and you would not come to him.

He mercifully stays till your souls be refin'd, and able to bear the fplendor of his presence.

Then, will his glorious light immediately appear, and open to your view that blissful

prospect:

Then will he graciously unveil himself; and

your eys shall see him face to face.

Then will the eternal Delty shine brightly on you, and ravish your Hearts with everlasting Extalies.

All your great hopes shall be fully fatisfy'd, and your long expectation abundantly re-

warded:

You shall remember your Afflictions with pleasure; when you see they alone were your way to felicity.

Even this very delay shall increase your joys; and every thing conspire to crown you

with happiness.

Mean while our task shall be to pray for your peace; and joyn our humble voice to your strong cries.

That both our vows, thus charitably united, may obtain for both the pardon of our fins-

But, we, alas! are dust and ashes; and you your felvs, as yet, imperfect.

O pray for us, you H. Saints; whose wellprepared affections went straight to Heav'n.

Pray for us you Quires of Angels; who a-

fift continually at the Throne of Glory,

Pray for us, bright Queen of heavenly Spirits, and bleffed Mother of the Son of God!

Pray for the faithful detain'd in forrow; that the days of their banishment be no more prolonged:

Pray for us finners, yet, Pilgrims in the way; that our fouls may arrive at their true home:
Pray that we both may still look up to your

glories, and wish and long for that happy state.

Pray that, in all our eagerest defires, we may ftill Submit to the orders of Heav'n.

Still frame our fongs of hope and patience; and stil cloze all with these precious words.

Thy Ringdom come, O glorious Lord, and yet, O Lord, thy will be done.

Give them eternal, &c. And may thy, &c. Ant. Gracious art thou, O God, in all thy promifes: and bounteoutly faithful in all thy performances.

V. Bleffed are the dead who dy iff our Lord. R. They rest from their labours, for their

works follow them.

O pray

Ant. All that my Father gives me firall come to me : And him that comes to me I will not cast forth. your felvs, as yet, imperfect.

Magnificat as Pag. 44. repeat Ant.

Then Kneeling, Say,

Our Father: And De profundis, as follows.

V. From the depths, O Lord, have I cry'd to thee; O Lord, hear my voice:

R. Let thy ears become attentive, to the

words of my Petition.

V. If thou shalt mark our Iniquities, O Lord; O Lord, who can sustain it?

R. But with thee there is propitiation, and for thy Law I have expected thee, O Lord,

V. My foul has expected in his word; my foul has hoped in our Lord:

R. From the morning watch even until night, let Israel hope in our Lord.

V. For with our Lord is mercy; and with Him is plenteous redemption:

R. And he shall redeem Israel, from all its iniquities.

V. Give them eternal, &c.

R. And may thy glorious light, &c.

V. Have mercy on them, O Lord: have

R. For their fouls confide in thee:

V. And in the shadow of thy wings shall they hope.

R. Till their iniquities pass away.

V. Have mercy on them, O Lord, and bless them.

R. Shew them the light of thy counternance, and be merciful to them.

V. Turn not thy face away from them;

R. Lest they become like those who descend into the lake.

V. Keep Thou their fouls, O Lord, for they

are holy.

R. Save thy fervants who put their trust in Thee.

V. They shall praise Thee, O Lord, with their whole hearts;

R. And glorify thy Name for ever.

V. For thy mercy already has been great towards them;

R. Thou hast deliver'd them from the

lowermost Hell.

V. Yet hast Thou set them in obscure places;

R. As the dead of the World.

V. Thy arrows are fluck deep in them,

R. And Thou haft fasten'd thy hand upon them.

V. Their iniquities are gone over their heads;

R. And

R. And keep them down as a heavy bursthen.

V. But thou, O Lord, art their ftrong fuf-

R. Their glory and the lifter up of their heads.

V. Thou art alwayes neer to relieve the afflicted;

R. And wilt fave the humble of spirit.

V. Thou raifest those that are fal'n;

R. And bindest together the broken hearts.

V. Shew them thy mercy, O Lord, who call on thy Name.

R. Make them rejoyce, who lift up their fouls to Thee.

V. To thee, O Lord, they lift up their fouls;

R. In thee is their confidence; let them not be asham'd.

V. Let not their enemies triumph over

R. For, all that expect thee shall not be confounded.

V. Tho' they walk in the midst of the shadow of death;

R. Let them not fear, for thou art with them.

V. Thou art their God, and their deliverer;

R. O Lord delay not thy coming.

V. O Lord hear, &c.
R. And let our, &c.

oli proiler of Let us pray.

God, whose gracious Providence has not left desperate the suff'ring condition of thy fervants deceas'd imperfect in Charity; but haft ordain'd that as a tender motive to the Devotions of the living; by promising our Piety shall be prevalent for their relief! Accept, we befeech Thee, our humble supplications, for the fouls suspended in pains by thy Justice, till the purging Fire has render'd them worthy to enjoy thy blisful fight; that while our compassionate memory of their prefent Torments teaches us a greater wariness of incurring them our selves; thy indulgent Mercy would vouchfafe them refreshment, and hasten their Delivery into the state of eternal Rest and Glory with thy Saints: through our Lord Jesus Christ, thy Son, who with, &c.

Let them not fear, for thou art with

W. Then

Pray'r

Pray'r for a Particular Departed.

Behold with pity, &c. as at Lauds.

v. Give them eternal reft, O merciful Lord:

R. And may thy glorious light shine upon them for ever.

V. May they rest in peace. R. Amen.

Pause, &c. Then begin the Complin of the Day; For this Office has none.

V. Our help is As page 47.

Sundays in Advent.

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Lovir Behold the day of our Lord draws nigh; Come, let's adore him.

RATORY the Plain, Bring to our.

r. Ant. Dehold our Lord will appear, and not fail to make good his promifes: if he de lar and felies exped; for he furely will come and deliver us Alleluja.

PROPER of FESTIVALS &c.

Note, that these 1.2.3. are the Proper Antiphons to be recited before and after each of the three Psalms at Matins and Vespers (Lauds and Complin have no Proper) And the Ant. is the Proper one, for Benedictus and Magnificat; throughout all these Festivals.

Sundays in Advent.

All, as in the Office of our Savicur, except

Invit. Behold the day of our Lord draws nigh; Come, let's adore him.

Then recite the Psalm, Bring to our Lord—Page 323.

not fail to make good his promises: if he delay a while, expect; for he surely will come and deliver us Alleluja.

2. Ant. 2. Ant. Come, O Thou Sun of Justice, and Fountain of eternal light! come and illuminate those that sit in darkness, and in the shadow of death; and guide our feet in the way of peace: Alleluja.

3. Ant. Come, O Thou hope of the Gentils, and the defired of all Nations; come and redeem us from the vassalage of sin, into the only true liberty of serving Thee:

Alleluja.

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Ant.

Ant. For Ben. and Mag. Prepare now thy wayes O my foul, before our Lord: make thy Paths straight before the face of our God; for he will come again with glory to judge the living and the dead; and blessed all they who are ready to meet him: Alleluja, Alleluja.

- At Lauds recite Benedictus, Page 27. and at Vespers, Magnisicat. Page 44. Then, after each, repeat the Ant. Prepare, &c.
- V. Our Lord is come to redeem the World.
- R. Our Lord will come to judg the World.

saluted it, as the happy influencet all

approaching alory: Alleldin

Let us Pray.

God, by whose Providence thy Church has appointed the solemn time of Advent to forerun the Commemoration of our Saviour's Nativity, and prepare its way in our hearts! Grant us we humbly beseech thee, so devoutly to imploy this holy season in the meditating on the Prophesies and gracious preparations of the World for the coming of the Messia, and on the infinitely greater mercies, he brought along with him, and has left behind him: that our spirits may be rais'd to celebrate that great Feast with due joy and exultation, and thereby better dispos'd to expect his second coming; who, with thee and the H. Ghost, lives and reigns one God world without end, Amen.

Nov. 30. S. Andrew.

All, as in the Office of Saints, except.

1. Soon as the H. Apostle St. Andrew saw afar off the Crois prepared for his Martyrdom, he was transported with joy; and triumphingly saluted it, as the happy instrument of his approaching glory: Alleluja.

- 2. O B. Cross, dearly by me belov'd, and earnestly desir'd, and often fought; and now at length ready to satisfy my longing foul! take me up into thy arms, the Disciple of Him who was crucify'd on thee: Alleluja.
- 3. Take me up into thy arms, OB. Cross! and bear me to my glorious Master: that by thee He may receive me, who by thee has redeem'd me; Alleluja, Alleluja.
- Ant. S. Andrew's fole glory was in the Cross of our Lord Jesus Christ; in whom the world was crucify'd to him, and he to the world.

V. He befought the People not to hin-

der his Martyrdom:

n,

is

R. And two days preach't to them, as he hung on the Crofs.

Let us Pray.

God, whose grace kindled in the B. Apostle S. Andrew so ardent a love of his Master, that it slam'd out in vehement desires of his Cross! Grant, we beseech thee, that our devout celebrating the Memory of his holy race and happy Reward, may quicken thy Charity in our hearts; and encourage us with confidence and joy to undergo whatever sufferings thy Providence casts in B b our

Truth, and secure the attainment of our own eternal salvation: through our Lord Jesus Christ thy Son, who with, &c.

Dec. 21. S. Thomas, Apost.

All, as in the Office of Saints, except,

- have seen our Lord: but he said, unless my self both see and seel his wounds, I will not believe.
- doors being shut, and said to Thomas, put in thy finger here, and see my hands; and reach hither thy hand, and thrust it into my side; and be no longer faithless, but believe.
- 3. Thomas now no longer able to relift for dear an Evidence, cry'd out to Jesus, my Lord, and my God.
- our's Spirit; Thomas was absent, and incredulous, and peremptory; and our Lord forgives him all; and restores him to his favor, with the easy penance of a gentle reproof.

V. Be-

me

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W. Because thou hast feen, O Thomas, thou hast believed.

R. Blessed are they who believe without seeing.

Let us Pray.

O God, whose condescendence, to convince the incredulity of thy Apostle S. Thomas, has turned his hardness to believe into a means of facilitating more the Faith of thy Church: Grant, we beseech thee, that this Festival-memory of his glorious Attesting our risen Saviour, may quicken our hearts, not only in words, but in life and death, like him exemplarily to confess thy Son JESUS our Lord and our God; to whom with Thee and the H. Ghost, be all honor and glory, now, and for ever. Amen.

Dec. 25, Christmas-day, and Oct.

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All, as in the Office of our Saviour, except

Livit. To day for us our Lord was born: Come, let's adore him.

mouth! Behold, this day was born to us a Saviour, who is Christ our Lord: Alleluja.

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2. Won-

- 2. Wonderful figns, to feek this new-born King of Heav'n and Earth! You shall find him wrapt in fwadling Cloaths, and laid in a Manger : Alleluja.
 - 3. O bleffed harmony of the Celestial Quires; Glory be to God on high, in earth peace towards men of good will: Alleluja, Alleluia.

Ant. The Shepherds came to Bethlehem with speed; and found Mary and Foseph, and the Infant laid in the Manger.

V. This is the day which our Lord has made,

Alleluja.

R. This is the Day which made our Lord. Alleluja.

Let us Pray.

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God, who every year giv'st a fresh birth to the devotions of thy Church, by the welcom Festival of our Saviour's Nativity! Grant us, we befeech Thee, with fuch tender affections to entertain this first humble Rising of the Sun of Justice to us, as may better dispose and stronglier engage us to follow him through the whole painful course, which ch like a Giant he rejoyc't to run, enlight'ning the world with thy truth, and inflaming it ent with thy love; till in the end we arrive al Cha at his eternal Rest: through the same our Lord Jesus Christ thy Son, who, with, &c.

Dec. 26. S. Stephen:

All, as in the Office of Saints, except

- 1. Stephen full of Grace and Courage wrought great miracles among the People; and none could refift the Wildom and Spirit by which he Toake: Alleluja.
- 2. He cut their hearts with undaunted repreaches of them and their Fathers; as betrayers and murderers of the just One, and those that foretold his coming; Alleluja.
- .3. When they gnasht their teeth at him, he lookt steerastly up, and saw the Heav'ns open'd, and JESUS standing on the right hand of God; Alleluja.
- Ant. While they ston'd him, S. Stephen all'd upon God, and pray'd, Lord Jesu re-nive my Soul. And kneeling down cry'd out ter ow with a loud voice, Lord, lay not this sin to their ich Charge. Alleluja.

ing V. He saw the Heav'ns open'd, he saw and

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it enter'd.

ive R. He saw by his Faith, and enter'd by his?

a Charity.

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Let us Pray.

God, who, in thy first Martyr S. Stephen, hast vouchfased thy Church an eminent example of perfect Christianity! Kindle, we beseech thee, in our hearts a zealous emulation of his graces, that imitating here his Constancy in asserting thy truth, and his Charity in praying for our Persecutors, even to death, we may with him hereafter receive the crown of eternal life; through our Lord Jesus Christ, &c.

Dec. 27. S. John, Evang.

All, as in the Office of Saints, except

on our Lord's breast at his last supper; and to whom were reveal'd the secrets of Heav's: Alleluja.

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- 2. This is He in whom meet all those glorious Titles, of Apostle, Evangelist, and Prophet; of Martyr, Confessor, and Virgin: Alleluja.
- 3. This is He, who, above all those glorious Titles, delights in this One, incomparably

bly greater than them all, The Disciple whom JESUS lov'd; Alleluja, Alleluja.

Ant. S. John alone had the care and courage to affift the doleful Mother at the Cross of her dying Son; S. John alone had the glory to hear himself and her bequeath'd to one another, as Mother and Son.

W. The scalding Oyl could not hurt his

chast Body.

R. Nor Banishment into Pathmos exclude his free converse with Angels.

Let us Pray;

God, by the Prerogative of whose special grace the B. Apostle S. John obtained that transcendent character of Beloved of his Master, and after became the great Doctor of mutual Charity over all the world! Grant, we beseech Thee, that his sacred Memory may encourage us also by the same purity of body and mind, and steddy love of Thee, and sincere charity one with another, to aspire to some share in that blessed Title, and its happy consequents, thy grace here, and thy glory hereafter; through our Lord stellar Christ thy Son, who, &c.

Dec. 28. H. Innocents.

All, as in the Office of Saints, except

- a thousand happy lambs, to be facrific'd in his stead, and accepted for his sake: Alleluja.
- 2. Herod meant to destroy, but behold he fav'd. His diligent Cruelty secur'd the hazard of their Infant-state, and by shedding their blood, effected their Baptism: Alleluja.
- 3. These were bought from amongst men, the first fruits of God and the Lamb; and in their mouths there was found no lye: for they are without spot before the Throne of God.
- Ant. A voice was heard in Rama, lamentation and great mourning; Rachel weeping for her children, and would not be comforted, because they were not.

V. Weep not for thy children, Rachel,

behold they are.

R. Be comforted, they are Kings, and reign with Christ for ever: Alleluja, Alleluja,

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s, and Acial war set tet berty was riven on ceafe, and publick liberty was riven

ion, when Paraniim was

God, who, by the Martyrdom of the H. Innocents, hast taught thy Church, that no age or occasion of suffering for our Saviour is exempt from high rewards? Grant we beseech thee, that our celebrating their Festival may make us adore this gracious Ordination of thy Providence; and, however severely it may seem, at any time, to treat us or our relations, confirm our hearts in a hopeful resignation to thy Will, and assured trust that all leads to eternal advantage: through our Lord Jesus Christ thy Son, who &c.

Dec. 31. S. Silvester.

All, as in the Office of Saints, except

- 1. This is the holy Pope, who miraculously heal'd the great Emperor Constantine; and, by the facred laver of Baptism, cleans'd him at once from the Leprosy of his body, and the sins of his Soul: Alleluja.
- 2. The fign of the Son of man in the Heavens, which, copyed on his Banner, made him a Conqueror; displayed on his forehead, did incomparably more, made him a Christiman Alleluja.

 B b 5 3. O

3. O happy times, when Paganism was as bolisht, and Arianism condemn'd; when persecution ceast, and publick liberty was given to profess and practice as Christians and Catholicks: Alleluja, Alleluja.

Ant. This is that happy Bishop, in whom the holiness of all his Predecessors began to be rewarded with those honourable priviledges, which better enable to govern the universal Church.

V. With glory and honor thou hast crown'd

him O Lord!

R. And establish him over the works of thy hands: Alleluja.

Let us Pray.

God, whose bounty crown'd, even on earth, thy holy servant Pope Sylvester with the glory of baptizing the first Christian Emperor Constantine, and the happiness of obtaining liberty and encouragement for Christianity over all his Dominions! Grant, we beseech Thee, that our celebrating his Festival may refresh in us the memory of that high mercy to the world; and render us more tenacious of that primitive Faith, so eminently, at length, victorious over all persecutions, through our Lord Jesus Christ thy Son, who, &c.

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Jan. I. New-years-day.

- Invi. To Day our Lord was Circumcifed, and received the fweet Name of JESUS; Alleluja; Come, let's adore him!
- of the Law, and by his perfect purity absolutely exempt, undertook for us the smart of Circumcifin, and dishonour of being reckon'd among Sinners: Alleluja.
- 2. To day was given him the Name above every Name; that at the Name of JBSUS-every know should bow, of things in Heav'n, of things on Earth, and things under the Earth: Alleluja, Alleluja, Alleluja.
- 3. O B. JESU, make good to us thy precious Name, and fave us from our Sins: that now we may begin a new year of virtue; and cancel by repentance all the failings of the old; Alleluja.

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Ant. After eight dayes the Child was circumcized, and his Name call'd Jefus: as the Angel had appointed before his Conception in the Virgins Womb.

V. Our Infant Lord endured the Knife:

R. To Circumcize the concupifcence of our hearts.

Let us Pray.

God, who, for our Example, didft:command thy beloved Son to Submit his pure and innocent fiesh to the rigour of the Law; and, for encouragement of our hope, mad'it choice of that fweet and amiable Name JESUS! Teach us we befeech thee, with readiness and humility to obey thy facred Laws, how crofs foever to our unmortify'd paffions; and in all our necessities with joy and confidence call on that holy Name, in which whate're we ask we are promis'd shall be granted; through the same our Lord Jesus Christ, who &c.

Jan. 6. Twelfth-day, Oct.

lavit. Today the H.Kings brought their Prefents to our Lord, Allelujah : Come, let's adore Him:

1. Alleluja, Alleluja, Alleluja: This is the priviledg'd Festival, that comes forth adorn'd with the glory of three Miracles. the Wise men were led by a Star to the Cradle of our Lord; and falling down ador'd Him,

and

and onered Him their Royal presents of Gold, Frankincense and Myrrh:

- 2. To day our gracious redeemer vouchfaf't his presence at a Marriage feast; and there first publisht to the world his Divine Power, turning water into wine; Alleluja.
- 3. To day our B. Saviour was Baptiz'd by S. John, and the H. Ghost descended visibly upon Him, and a voice was heard from Heaven, This is my beloved Son in whom I am well pleas'd: Alleluja, Alleluja.

Ant. Now were the first-fruits of the Gentiles consecrated to our Lord; and that sacred Prophesy happily fulfill'd, In his light shall the Gentiles walk, and Kings in the brightness of his rising: Alleluja, Alleluja, Alleluja.

V. The Sages, entring, found the Child with Mary his Mother.

R. And falling down, ador'd, and offer'd. Him gifts.

1. To day the humaculate Mether humbers have felt to the consumm rates of Partication: and prefented her talk born 1880 shin the Temple wood for the little price of five Shekel. Temple wood for the little price of five Shekel. Temple wood five the World's inelimable Redeem-

Let us Pray. has o'mod where

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Odd, who, by the guidance of a miraculous Star in the Heavins, led'st the Gentiles to the sight of the more miraculous Sun of Justice, newly risen to the world in a Stable; Grant, we humbly beseech Thee, that, enlighter'd and instam'd by the memory of this wonderful Providence, our eys and Hearts may be more lively fixt on thy goodness; still as graciously working towards the accomplishment of thy promises, to call at length the Jews and all the Earth to the saving Knowledg and love of thy Son, our Lord Jesus Christ; who, with, &c.

Feb. 2. Candlemas:

All, as in the Office of our Saviour, except

the Temple, Allelujah: Come let's a-dore Him.

ner self to the common rites of Purification: and presented her first born JESUS in the Temple; and for the little price of five Shekels redeemed the World's inestimable Redeement, Allelua.

2 .. To

- 2. To day the devout Simeon took our Lord in his arms; and, knowing nothing now could make him happier but the Joys of Heavin, sung aloud this glad farewel to the World, Non let thy Servant, O Lord, depart in peace according to the word; for mine eyes have seen thy Salvation; Allehjan
- 3. To day the holy Widow and Prophetes, Ama, who had spent her life in fasting and Prayer, and in the service of the Temple, came happily in, and saw our Lord; and spake gloriously of Him to all that expected the redemption of Lines; Alleluja.

Ant. Behold the Lord, thy mighty Governor, comes to his H. Temple! be glad, O Sion, and rejoyce to meet thy God.

V. He comes in the difguise of a poor

Child.

Red Vetilias he provided those that discern

Let us Pray.

God who vouchfaf'st us this day to commemorate the B. Virgin's Presenting, in the Temple, her self to be purify'd, and her son to be redeem'd, according to the Law: Give us grace, we besech Thee, to adore and praise the condescendence of thy Providence, that by such great Examples teaches us our evident duty, of submitting to thy Discipline, though seeming perhaps unnecessary for our selves: and grant that, as we bear hallowed Candles in our hands, we may confess in our lives Lord Jesus Christ, thy Son, to be the light of the Gentiles, and the Glory of thy People Israel; who, with &c.

Those who instead of our Saviour's Office to day, rather chose that of the B. Virgin, only wave the Invit.

sin AfbWednefday. notique 501 or

All, us in the Office of Wednesday, except,

Invit: Come, let us fast, and mourn, and pray; our Lord is merciful and just.

Remember, O man, that dust thou art, and into dust thou shalt return.

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God who you chiefill us this day to come memorate the B. Virgin's Presenting, in the Large man felf to be purify'dly and her Test on the redeem'dly according routhed away to you us grace, we befeet a hee, to reference

bas

Say this one Ant. before and after every Pfalm at Matins, and Vespers, and before and after three Psalms at Lauds and Complin.

Ant. All Flesh is Grass, and the Pride thereof as the Flower of the Field; the Grass withers and the Flower fades, and leave the naked Soul to Judgment.

V. Remember, man, that dust thouart.

R. And into dust thou shalt return.

Let us pray.

Church to the fober Discipline of Lent, by the mortifying Memento of the vile and frail matter we are made of: Grant, we humbly befeech Thee, that the Cross of our Redeemer, form'd to day in ashes on our foreheads, may lay all our proud conceits in the dust; and make slesh and blood feel it self highly honoured, if, by whatever crosses or mortifications, it may be temper'd and raised to become a sit instrument for ripening the Soul in thy love: through our Lord Jesus Christ thy Son, who, &c.

Feb. 24. S. Mathias.

All, as in the Office of Saints, excert

- 1. Let them that stand take heed lest they fall; Judas was an Apostle; yet betray'd his Master, and dy'd in despair, and another took his Office.
- 2. The Eleven appointed two for the vacant Apostleship Barlabas and Mathias; and gave them lots and prayed.
- 3. They pray'd, Thou Lord that know'st the hearts of all men, shew, of these two, one whom Thou hast chosen; and the lot fell on Marinas.
- Ast. The lot fell on Mathias, a continual Follower of Jelus, from the Baptism of John, till the day of his Ascension: and he was number'd with the eleven Apostles.

V. He liv'd their life, and dy'd their death: R. And fits with them in glory to judg the

twelve tribes of Israel.

tl

foli

Let us pray.

God, by whose special grace the B. Mathias was chosen to supply the room of the Traitor Judas, and compleat again the number of Apostles: Grant, we humbly beseech thee, our celebrating his memory may raise our ambitions, by following his virtues, to fill up the breaches made by our falling brethren, and help to accomplish the happy number of thy Elect; through our Lord Jesus Christ thy Son, who, &c.

maioren Mar. 19. S. Joseph.

- All, as in the Office of Saints, excepted !!

whom our Lord appointed over his Family.

2. This is he who was bonor'd with the Title of Father of our Saviour, and spoule to

the B. Virgin-Mother.

arriage becoming these Titles, with all reverence to their Persons.

Ant. This was the true Joseph, whom envy forced into Egypt, to preserve the bread of life; whose Chastity deserv'd Espousals with Purity

Purity it felf; and to whom all the mysteries of Heaven were reveal'd.

V. Our Lord fram'd him fit for his weighti-

eft Office.

R. And carry'd Him perfectly through it rupper of Apoliks? Grant, we huntyolg of

rem vionem id puisarleles no chet deel

God, who hast rewarded the blessed s. Foseph, with glory in Heaven, worthy those high graces vouchsaft, him on Earth, of Spoule to the B. Virgin, and Father to thy Eternal Son, and faithful Guardian to them both ! Grant, we befeech Thee, that, as we celebrate the memory of his glorious Titles; we may infitate the Virtues of his holy life; and, by the like perfect fidelity in whatever thy providence entruits to our charge, fecure our hopes to attain hereafter. the fame everlasting felicity; through our Lord felus Christ thy Son, who, with, &c.

Mar. 25. Th' Annunciation.

All, as in the Office of our Saviour, except

Inv. To day the Eternal Word was made Flesh; Come, let's adore him.

chaffity deferved Efpoufals with

- from God to the Virgin Mary; and entring her little chamber, humbly presented Her this chonourable salutation; Hail full of Grace, our Lord is with thee, Blessed art thou among Women.
- 2. Behold, Thou shalt conceive & bear a Son, and Thou shalt call his name JESUS: He shall be great, and call'd the Son of the most High, and of his Kingdom there shall be no end.
- 3. Immediately the B. Virgin fecur'd of her chastity, gave consent to the glorious Embassy, Behold the Handmaid of our Lord, be it to me according to thy word.
- Ant. To day the H. Ghost came upon the B. Virgin, and the Power of the most High over-shadow'd hery and subtouch't of man, she conceiv'd in her pure Womb the Son of God.
 - N. Hail Mary, Full of Grace blode 8. on R. Bleffed art thou among Women.

r. Who will give water to my head, and Fountain of Tears to my Eys, that day and night 1 may weep for my own Sirs, and for the Saviours fufferings?

Let us pray.

Angel Gabriel, didft so graciously woo thy humble Hand-maid, Mary, that her Virgin-Womb immediately conceived the Word, and vested thy eternal Son with our humanity: Grant us, we humbly befeech thee, with such devout Administration to celebrate the memory of this highest Mystery, as may seed and increase thy Charity, begotten in our hearts by thy Spirit; and ripen it, to bring us forth partakers of his Divinity, who, with, &cc.

of our Saviour's to day, only

High Hom and the reversion of the man, and the sounday. The sounday is the sounday of the sounday is the sounday.

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DO

All, as in the Office of our Saviour, except

Inv. Behold the pallion of our Lord draws nigh: Come less adore him. Jan Lolle 19. A

Fountain of Tears to my Eys, that day and night I may weep for my own Sins, and for my Saviours sufferings?

2. What,

2. What, O my Jesu, could our weakness want that thou hast not done; what could our malice invent that thou hast not suffer'd!

3. Far be it from us to glory in anything but the Crois of our Saviour; in whom is our

life, and health, and refurrection.

Instead of Lessons, read the Passion according to St. Mathew, Chap. 26, and 27.

Ant. for Ben. and Mag.

Ant. Look up, my Soul, on thy crucify'd Lord, look up and fee the utmost extremity of divine love: already he had carried on, to a fair degree, the work of our Redemption, in fasting and praying, in travailing and preaching, in doing miracles and bearing injuries; but now, to finish all with one incomparable charity, behold he suffers even death it self, and death upon the Cross.

V. What, O Jefu, could our weakness want

that Thou hast not done!

R. What could our malice invent thou hast not suffer'd!

Festivals.
Festivals.
Sharew we blood the year O day the control of the control o

God, who, by the mortifying Disci-pline of Lent, hast graciously disposed us for the solemn season of a closer preparation to celebrate the memory of our Saviour's bitter Paffion! Make us, now, we befeech thee, fo devoutly attend to, and thorowly meditate every circumstance of this dear Mystery, that our Lord Jesus may appear crucify'd evenbefore our Eys; and melt our Hearts with fuch tender compassion, as may kill in them all sin, the fole cause of his sufferings, and fit us by perfect love of him for a happy part in his glorious Refurrection: through the fame our Lord Jefus Christ thy Son, who, &c.

gard praying, intravailing and greach. ; in doing miracles and bearing injuries; now, to finish all with one incomparable bity, behold he fuffers even death it felf. and ideath upon the Crofs. What, O Jefu, could our weakeels want

R. What could our malice invent thou halk not fuffer'd ?

Foundation of Team of the Los.

y saviours (sterings)

Say this Ant. V. R. and Pray'r all the Week following, and Munday, Tuefday, Wednesday in H. Week, immediately after the Pray'r of the Day; at Lauds and Vespers.

Then Friday Responsorys.

Palm-Sunday.

All, as in the Office of our Saviour, except

Invit. To day our Saviour enter'd Jerusalem in triumph; Come let's adore him.

- 1. Rejoyce, O Daughter of Sion! shout for gladness, O Daughter of Jerusalem! behold thy King comes to Thee, the Just one, and thy Saviour.
- 2. Strew the way for his triumph, and cry aloud Hosanna! He comes to Thee meek and lowly, and riding on a Colt, the Fole of an As.
- 3. Explt and cry, This is our Lord whom we have long expected; He himself is come

to redeem us: This is our God whom we long have look't for; let us fing and rejoyce in his Salvation.

Ant. As Jesus rode to Jerusalem, a very great multitude spread their Garments and boughs in the way; and they that went before, and follow'd, cry'd aloud, Hosanna to the Son of David, Blessed is he that comes in the Name of our Lord, Hosanna in the Highest.

V. The Stones would have cry'd fo, should

they have held their peace:

R. And own'd the divine Author of so many gracious Miracles.

Instead of Lestons, read the Gospel,

Mat. 21. to v. 17.

Let us Pray. Vablant no

Odd, who by this days folemnities revivist to us the memory of our Saviours triumph, ushering in his Passion! teach us, we beseech Thee, from this perfect instance, the sickleness of this worlds justest glories; and mortify our esteem of its best-deserved applauses; and bring our hearts cheerfully to expect a Cross after them, as the highest way to our eternal glory with thee; through the same our Lord FESUS Christ thy Son, who, &c.

All as in the Thursday Office; but omit all Ant. Hymns, and Glory be,

And nifterd of Ections, read the Eastion according to St. Marks.

**O :tbicn be(\$1,3 3) ark 14 12 22 and end.

On Monday in Holy-week, instead of Lessons read the Passion according to St. Luke: Which begins Chap. 22. vers. 1. and ends Chap. 23. ver. 53.

On Tuesday in Holy-Week, instead of Lessons, read the Passion according to St. John, in the 18 and 19 Chapters.

of Lessons, read the Passion according to St. Mathew, in the 26 and 27 Chapters.

Maundy Thursday.

All as in the Thursday Office; but omit all Ant. Hymns, and Glory be, &c. instead whereof, at the end of every Pfalm, say kneeling, Christ was made for us obedient to death: And instead of Lessons, read the Passion according to St. Mark; which begins Mark 14. 12. and ends Mark 15. 46.

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Deli-

When you have done the third Pfalm, at Lauds, Say this following Ant. and for to the end.

Ant. for Ben.

Our Lord Jesus rose from the Table, and haid by his Garments, and girt himself with Towel, and pour'd water into a Balin, and washt the feet of his Disciples, and wip't them with the Towel. Which having done, He took his garments, and fate down again, and faid to them, Do you know what I have done to you? you call me Mafter and Lord; and you fay well, for fo I am: If therefore I, who am your Lord and Mafter, have washt your feet, you ought also to wash one anothers: For I have given you an Example, that as I have done to you, you also do.

Say the Cant. Ben. then repeat the Ant. ot beh kneel, and say, Christ was made for us obedient to Death. Our Father; all filently: then, in a low grave tone, say alternately,

Have mercy on me, O God, according to the great mercy; or betraying ad lied such

And according to the multitude of thy compassions, wipe away my offences.

Wash me yet more from my iniquity, and

cleanse me from my Sins.

For I know my iniquity, and my fin is always before me.

Against Thee only have I sinn'd, & done evil in thy sight; that thou may'st be justify'd in thy words, and may'st overcome when Thou art judg'd.

For behold, I was conceived in iniquity; and

in fins my Mother brought me forth.

Behold thou hast loved truth, the uncertain and hidden things of thy wisdom Thou hast manifested to me.

Thou shalt sprinkle me with Hyssop, and I shall be cleansed; Thou shalt wash me, and I shall be made whiter than snow.

Thou shalt give to my hearing joy and gladness; and the bones Thou hast humbled shall rejoyce.

Turn away thy face from my fins; and blot

Create a clean heart in mes O God hand renew a right spirit in my bowels 1 107

Cast me not away from thy face; and take not thy holy spirit from me.

Restore to me the Joy of thy salvation; and confirm me with an Heroick Spirit.

I will teach the wicked thy ways, and the impious shall be converted to Thee. It is the

Deli-

Deliver me from blood, O God, the God of my falvation, and my Tongue shall exalt thy Justice.

O Lord open Thou my lips; and my month

shall declare thy praise.

For would'st thou have had facrifice, I verily had given it; with burnt-offerings Thousart not delighted.

A facrifice to God is an afflicted spirit; a contrite and an humble heart, O God, Thou

wilt not despise.

Deal favourably, O Lord, in thy good will with Sion; that the walls of Jerusalem may be built up.

Then shalt thou accept sacrifice of justice, oblations of holocausts; then shall they lay calves upon thine Altar.

Look down, O Lord, we befeech Thee on this thy family, for which our Lord JESLIS Christ vouchfafed to be betray'd into the hands of the wicked, and undergo the torments of the Cross: who, with Thee and the H. Ghost, lives and reigns one God, world without end. Amen.

So end the Lauds and Vespers for these three days.

Ant. for Mag.

Our Lord JESUS, the night wherein he was betray'd, took bread, and, giving thanks, brake it, and faid, Take and eat, This is my body which shall be given for you; do this in commemoration of me: Likewise the Cup also, after he had sup't, saying, This Cup is the new Testament on my Blood; this do, as often as you drink it, in commemoration of me. For, as often as you eat this bread and drink this Cup, you declare our Lord's death till he come.

Christ was made for us obedient to death.

Our Father, &c. Have mercy, &c. Look down, &c.

At

At Complin, begin with the first Psalm, without Ant. and instead of Glory be, &c. say, Christ was made, &c.

Our Father. Have mercy. Looks

And so for the two following days.

Good Friday.

All, as in the ordinary Office of Friday, omitting all Ant. all Hymns, and Glory be, &c. instead whereof, at the end of every Psalm, say, Kneeling, Christ was made for us obedient to death, even the death of the Cross.

Instead of Lessons, read the Passion according to St. Luke, which begins, Luke 22. 1. and ends Luke 23.53.

When you have done the third Pfalm at Lauds and Vespers, say this following.

Ant. for Ben. and Mag.

Look up my foul, on thy crucify'd Lord: look up and fee the utmost extremity of divine love: Already he had carry'd on, to a fair degree, the work of our Redemption; in fasting and praying, in travailing and preaching, in doing miracles, and bearing injuries; but now, to finish all with one incomparable charity, behold He suffers even death it self, and death upon the Cross.

Recite the Cant. Repeat the Ant. Then Kneel and Say,

Christ was made for us obedient to death, even the death of the Cross.

Our Father. Have mercy. Look down.

And fo end; as on Maundy-Thursday.

Holy

Holy Saturday.

All as in the ordinary. Office of Saturday, omitting all Ant. Hymns, and Glory be, Sc. Instead whereof, at the end of every Psalm, say, Kneeling,

Christ was made for us obedient to Death, even the death of the Cross; wherefore also God has exalted Him, and given Him a Name above every Name.

Instead of Lessons, read the Passion according to St. John, in the 18, and 19. Chap.

When you have ended the third Psalm, at Lauds and Vespers, say this following.

And so end as on Mounday-Thursday.

Ant. for Ben and Mag.

Death is swallow'd up in victory. Death where is thy victory? Death where is thy Sting? The Sting of Death is Sin; and the power

power of Sin is the Law: but thanks be to God, who has given us victory by our Lord JESUS Christ. Let us therefore be stable and immoveable, abounding always in the work of our Lord, knowing our labour is not in vain in our Lord.

Recite the Cant. Repeat the Ant. Then kneel and say,

Christ was made for us obedient to death, even the death of the Cross; wherefore also God has exalted Him, and given Him a Name above every Name.

Our Father. Have mercy. Look down.

And so end, as on Maunday-Thursday.

Easter-Day.

All, as in the Office for Sunday, except

- ia; and become the first-fruits of them that lept, Alleluja.
 - 2. The Lord of life is rifen again, Alle-luja;

luja; and has cloath'd himself with immortal

glory, Alleluja.

3. He that raised up Jesus will also raise up us, Alleluja; and refine our vile slesh into the likeness of his glorious body, Alleluja.

Ant, Worthy is the Lamb that was flain to receive power, and divinity, and wisdom, and strength, and honour, and glory, and bleffing for ever and ever, Alleluja, Alleluja, Alleluja.

V. O Death; where is thy fting?

R. O Grave, where is thy victory?

Let us Pray.

Od, whose gracious Providence restores to thy Church the face and voice of holy exultation, by the triumphant Festival of our Saviours Resurrection! Grant, we humbly beseech Thee, that the joy which shines in our looks may same in our hearts, and, by purifying them, make us worthy of those high and glorious hopes, so sirmly sealed to us by this days experience, of rising again at last from our graves, and rejoycing thenceforth for ever in a state of blissful immortality: through our Lord Jesus Christ thy Son, who with, &c.

Easter-Munday and Tuesday, and all Sundays after till Ascension.

All, as in the Office for Sunday, except

- 1. Our Lord, that was dead and bury'd, rose again the third day, Alleluja; loosing the forrows of Hell, according as it was impossible that He should be holden of it, Alleluja.
- 2. He left his grave, but not our Earth, Alleluja; till He had rais'd a Cloud of Witnesses to his Resurrection, Alleluja.
- g. Every day of forty he appeared to some or others of his Disciples, Alleluja; to confirm their faith, and open their understandings, and prepare their hearts to bear his Ascension from them, Alleluja.

Ant. Christ the third day rose again, according to the Scriptures; and was seen of Cephas, after that of the Eleven, then of more than five hundred Brethren together, moreover of James, then of all the Apostles,

V. Thy Testimonies, O Lord! are rem-

der'd even too credible :::

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R. By so great a Cloud of Witnesses encompassing us.

mo Let us Pray val has

OGod, whose gracious providence established the important Faith of our Lord's Resurrection, by his frequent Conversing with his Disciples and Followers the space of Forty Days after in all most convincing Circumstances! Grant, we humbly beseech thee, that, by its proper Essects, our Rising from Dead works, and Conversation every ways worthy firm Believers of it, we may dayly more and more attest this glorious Mystery, and advance that great Day, when, no longer by Faith, but with these very eys we shall see thim for ever; who, with thee and the H. Ghost, &c.

3. Pleffed be His Grace, who has atteffed thy Glory a branchoutly flooping a raging Play we at form, upon the Courches Devotion there through thy intercellion and carryin formally sown the menory of that mero throughout all Generations.

Act. This is the fecond of those Musical Sealts (like to a Lion) with fix Wings rought of eys withing that before to him

Say this Ant. V. R. and Pray'r every Week-day also by way of Commemoration.

Cloud of Wilmoffee

Apr. 25. St. Mark Evan.

All as in the Office of Saints, except

- Lord, and, after his Ascension, chief Assistant to the Prince of the Apostles.
- 2. Blessed art thou, faithful Writer of the Gospel of peace, and Doer of the work of an Evangelist, planting the Church at Alexandria.
- 3. Bleffed be His Grace, who has attefted thy Glory; by miraculously stopping a raging Plague at Rome, upon the Churches Devotions there through thy intercession; and carrying solemnly down the memory of that mercy throughout all Generations.
- Ant. This is the second of those Mystical Beasts (like to a Lion) with six Wings round about full of eys within; that, before, behinds

hind, and in the midst of the Throne, rest not day or night, saying, H. H. H. Lord God Omnipotent, who, was, and is, and is to come.

V. How beautiful are the feet of those,

R. That Evangelize the Gospel of peace!

Let us Pray.

O God, who most graciously summonest thy Church to special Devotions, by the Feasts of thy Son's B. Disciple and Evangelift, S. Mark: vouchsafe us, we humbly befeech thee, both in heart to adore thy Providence for foglorious an Instrument of propagating the History of Salvation to us, and in our lives duly to copy out and shew our Faith in his Gospel. And grant that our solemn. Commemorating thy wonderful regard on this day to the prayers and humiliations of our Mother-Church, in her extremity, may encourage our hope, and encrease our merits, to obtain, by the same means the like favour from thee in all hers and our necessities; through our Lord Jesus Christ thy Son, who, with, &c.

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Instead of Commemorations, end Lauds, &c. with the long Litanys.

May, I. S. S. Philip and Jacob,

All, as in the Office of Saints, except

- has shewn thee the Father, and henceforth for ever thou shalt see him face to face, Alleluja.
- Lord, art glorioully happy; enjoying for ever the same blissful Vision, Alleluja.
- 3. These are two of those precious stones, that found and adorn the walls of the heavinly Jerusalem, Alleluja.
- Ant. S. Philip the powerful Apostle of the Scythians, both crucify'd and ston'd, ascended to his Master: And B. James, the long reverenced Bishop of Jerusalem, thrown down from the top of the Temple and brain'd with a Club, breath'd out his happy Soul in prayer for his Murderers.

Inflead

V. The

Alicieja.

V. The fenfeless world thought their end dishonourable.

R. But behold, how high their lot is a-mongst the Saints

Let us Pray.

God, by whose grace the B. Apostses, S. Philip and S. Jacob, water'd with their Blood the heav'nly seed, which they had with long sweat sown o're the world! Redouble, we beseech Thee, the devotions of thy servants by celebrating together their happy Memories, and grant that our Faith, so predictly confirm'd, may fructify into holy lives and deaths worthy such glorious Masters: through our Lord Jesus Christ thy Son, who,

May 3. Invention of the H. Cross.

tesaxe, riceived mo fo soft to raile again en tesaxe, riceived mo fo soft o soft ni can, un ignominions graves to become a close and

Lord was found, Alleluja; Come let's a-dore Him.

1. Glorious art thou, O B. Empress He-Whole devotions to affractionly reftored red to the world the Standard of falvation; Alleluja

- 2. Its only fight is apt to enflame all Christ's Souldiers, through life and death courage outly to follow Him; Alleluja.
- Lord Jesus Christ, in whom is our life, and health, and resurrection; Alleluja.

Ant. This is that noblest Tree, planted in the midst of Paradise; on which the Author of our salvation by his own Death, kill'd the death of us all, Alleluja.

V. This H. Sign shall be in the heav'ns,

Alleluja.

R. When our Lord shall come to Judgment, Alleluja.

2010 H Let us Pray.

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Ogod, who vouchsaf'st to raise again even the Cross of our Saviour from its ignominious grave, to become a close and striking memorial of his Rassion! Grant, we beseech thee, that our devout celebrating this thy special providence, may still more deeply imprint in our hearts its gracious design of making us often resect on the great benefit of our Redemption, and the infinite love and mercial contractions.

mercy of our Redeemer: through the same our Lord Jesus Christ thy Son, who, &c.

Ascension. Oct.

All, as in the Office of our Saviour, except,

Invit. To day our glorious Jesus ascended into Heav'n, Alleluja. Come let's adore him.

- 1. I have finisht the work which my father commanded me; and now tis time I return to him that fent me. Let not your hearts be troubled; I go to my Father, and your Father; to my God, and your God; Alleluja.
- 2. Let not your hearts be troubled; I go to prepare a place for you: and I will come again, and receive you to my felf, that where I am, there may my fervants be, Alleluja.
- 3. Mean while, I will not leave you desolate; but will pray to my Father, and he shall give you another Comforter, the Spirit of truth, to dwel with you for ever: Alleluja.

Ant. Why stand we looking downwards on the things of this world? behold our Lord

is ascended into Heav'n, and sits in glory at the right hand of his Father: Alleluja. Why stand we idle with our accounts unprepared? behold the same fesus shall come again to judg the living and the dead, and give to every one according to his works: Alleluja, Alleluja.

V. All his Disciples saw him Elevated, till a Cloud receiv'd him out of their sight. R. All the world shall see Him coming in

R. All the world shall see Him coming in the Clouds of Heav'n, with much Power and Majesty: Alleluja.

Let us pray.

God, who hast inspired thy Church to celebrate, this day, the memory of our Saviour's Ascension; when, having finisht on Earth the great work of our Redemption, he carry'd up his glorify'd Humanity above the Clouds to its eternal Rest! Grant, we humbly beseech thee, that, taking off our eys from these vanities here below, we may stand continually looking after him into Heav'n; and heartily expecting his appearance thence again at the last great day be always ready to obey his Call, and meet him in the Clouds, and follow him into those blissful mansions which he went to prepare for us at thy right hand for ever; through the same our Lord Jesus Christ, thy Son, who, &c.

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Whitfunday, Munday, and Tuesday.

All, as in the Office of the H. Ghost: and all the Week after only Commemorate.

Trinity-Sunday.

All, as in Sunday Office, except

Invit. Come, let's adore the facred Trinity, Three Persons in One God, Alleluja.

- 1. There are Three that bear Witness in Heaven; the Father, the Word, and the H. Ghost: and these Three are One, Alleluja.
- 2. The Father is God, and the Son is God, and the H. Ghost is God: yet are they not three Gods, but One God, Alleluja.
- 3. In this adorable Trinity none is before rafter, none greater or less than another: ut all the Three Persons are coequal among hemselves, and coeternal; Alleluja.

Ant. To Thee the eternal Father, made by none; to Thee the increated Son, begotten by the Father alone; to Thee the B. Spirit, proceeding from the Father and the Son; to Thee, One holy, consubstantial, and undivided Trinity, be ascrib'd all power and wisdom and goodness, now and for ever, Alleluja.

V. H. H. H. Lord God of Sabbaoth :

R. Heav'n and Earth are full of the Majesty of thy Glory, Alleluia.

Let us Pray.

Eternal Father, who, by the visible de-Teent of thy Son to redeem the world, and of thy H. Spirit to fanctify the Elect, haft wonderfully made thy Churches own experience facilitate our faith of the incomprehenfible Trinity! Grant us, we beseech thee, in heart and voice to profess this most high and Supernatural truth; and rejecting all the fallacious fuggestions of short reason, humbly adore thee, Three every-way-coequal Perfons, in the same indivisible Deity; till we come hereafter to thy blissful presence, and u fee the mystery revealed in thine own glorious face; through our Lord Jefus Christ thy Son, who, &c.

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Corpus Christi. Oct.

All, as in Thursday Office, except

- from Heav'n: if any one eat of this bread, he shall live for ever; and the bread which I will give is my slesh, for the life of the world, Alleluja.
- 2. Except you eat the flesh of the Son of man, and drink his blood, you shall not have life in you, Alleluja.
- 3. He that eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day; Alleluja.

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- Ant. O fweet and facred Feast, wherein Christ himself is receiv'd, and the memory of his Passion renew'd; our minds are fill'd with grace, and our future glory secur'd to us with a dear and precious pledge! Alleluja, Alleluja.
- V. In the strength of this bread we walk, Alleluja.
 - R. Even to the Mountain of God, Alleluja.
 D d Let

Let us pray.

God, whose infinite mercy has wonderfully contrived the very Body of our Saviour, which glorify'd sits at thy right hand in the Heavens, to become still the daily visible Object and Soliciter of our adorations on earth! Grant us, we beseech thee, so devoutly to celebrate this glorious Festival, instituted by thy Church in memory of that stupendious providence, as may fanctify us every day to feed more strongly with it our faith and hope and charity; and raise in us a higher appetite of that clear unveiled Vision, to which our hidden God thus miraculously now condescends to invite; through the same our Lord Jesus Christ thy Son, who, &c.

Jun. 24. S. John Baptist.

All, as in the Office of Saints, except

- 1. This is the great Precursor of the world's Redeemer, the miraculous Son of age and barrenness, Alleluja.
- 2. In his Mothers womb he was fanctify'd; and in his Nativity many shall rejoyce, Alleluja.

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3. This is that burning and shining light; who, despising the pleasures and conveniences of the world, chose his garment of camels hair: and a leathern girdle about his loyns; and his meat was locusts and wild honey, Alleluja.

Ant. This is that Prophet and more then a Prophet, of whom our Lord said, A greater has not risen among the born of Women; yet the least in the Kingdom of Heaven is greater than he; Alleluja.

V. The least in Heav'n was greater than

John on earth.

R. But, translated from earth, He now hines among the greatest in Heav'n.

Let us pray.

God, whose gracious Providence summons us this day to celebrate the Nativity of the great S. John Baptist, thy Sons holy Precursor! Grant, we beseech thee, that, as we fulfil the Prophecy of thy H. Angel by ejoycing in his Nativity, we may improve our selves and others by imitating his life: while every one of us, in our several conditions and capacities, saithfully endeavours to earn of him those excellent lessons, of retirdness and mortification, of humility and alf-denyal, of zeal for justice, and courage Dd 2

in defending the truth, and generous and industrious Charity in all our Actions; through our Lord Jesus Christ thy Son, who, &c.

Jun. 29. SS. Peter and Paul.

'All, as in the Office of Saints, except

- Peter, Prince of the Apostles! to thee were deliver'd the Keys of the Kingdom of Heaven, Alleluja.
- 2. Thou art a Vessel of Election, O Paul, Doctor of the Gentils! the great Preacher of Truth over all the world, Alleluja.
- O Lord: Thou shalt establish them Princes over all the earth, and they shall propagate thy Name to the end of the world, Alleluja.

Ant. To day Simon Peter ascended the Cross, Allelujah; to day the Porter of the Kingdom of Heaven joyfully passed to his Master. To day the Apostle Part bow'd his Head to the Sword, Allelujah, & went to Christ who

who fo miraculously had call'd him, Alleluja, Alleluja.

V. They finisht both their race together,

Alleluja.

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R. And received together their eternal

Let us Pray.

God, who this day vouchfafest to refresh and excite the devotions of thy Church by the glorious Festival of its principal Founders, thy Son's great Apostles, S. Peter and S. Paul! Grant us, we beseech Thee, both humbly to adore thy powerful Providence in rendering frail men so sirm a Rock of saving truth, that the Gates of Hell neither have nor can prevail against it; and duly submit to that eminent Authority of the supream Bishop of Christians, which thy infinite wisdom has ordained, as the sittest means to establish order, and preserve unity in thy Church: through our Lord Fesus Christ thy Son, who with, &c.

Jun. 22. S. Mary Magdalene.

All, as in the Office of Saints, except,

1. Mary Magdalene lay at Jesus feet, and Dd 3 made

made a fountain of her eys, and a Towel of her hair, to cleanse them, Alleluja.

2. She cleanfed his Feet, but more her own Soul; and therefore deserved to hear those B. words from his Mouth, Thy Sins, which are many, are forgiven thee, Alleluja.

3. She cleansed her Soul, by filling it with the pure love of Jesus, which utterly thrust out all vain affections: Her many sins were forgiven her, because she loved much, Alle-

luja.

Ant. See the bleft effects of hearty Penance! Mary's, advanced her to the Priviledges of hanging ever after on Jesus lips, becoming the renowned Annointer of his Head for his Funeral, His nearest Attendant at his Cross and Grave, an eminent Witness of his Resurrection and Ascension, and a high partaker of his eternal Glory, Alleluja.

V. Martha, was follicitous about many things; but heard, that One thing is meeffary.

R. Mary chose the best part, which was never taken from her.

Let us pray.

O God, who mercifully refreshest thy Churches sense of our Saviour's tender and generous kindness for the truly Penitent

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by the Feast of the glorious S. Mary Magdatene! Grant we humbly befeech Thee, that her solemn Memory may work its apt effects in us; quick'ning our Faith and Hope, that, by dayly advancing to love Thee much, like her, our sins, which are many, will also be forgiven us, and that we shall be favoured by Thee with high graces here, and Glory hereafter: through our Lord Jesus Christ thy Son, who, &c.

Jul. 25. S. James.

All, as in the Office of Saints, except

1. No sooner was James, the Son of Zebedee, call'd by our Lord, but immediately he obey'd: and left nets, and boat, and Father, and all, to follow Jesus: Alleluja.

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- 2. He so follow'd Jesus, that he alone deferv'd to be admitted, with Peter and John, the most Priviledg'd Apostles, to the most important Privacies of his Master, Alleluja.
- 3. He frankly professed the Divinity of our Saviour; and, by his chearfulness to lose his head for it, converted his Accuser to be his Companion in his Martyrdom, Alleluja.

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Ant .

Ant. This was a Son of Thunder, one of our Lora's Brethren and best beloved; whom, to please the Jews, King Agrippa sent, the first of the Apostles, a Martyr to his Master, Alleluja.

V. B. James now enjoys his Mothers defire: R. Seated at the right hand of JESUS in

his Kingdom.

Let us Pray.

God, who by the feast of the H. Apostle S. James, revivist in us the memory of thy great mercy to the world, in so glorious an Example of readily following our Saviour, both in this life and out of it! Grant us, we humbly beseech Thee, at the Call of thy Grace, the same readiness to quit our Nets, all entanglements of worldly affections and interests; and apply our whole hearts to become our selves, and render others worthy Disciples of our Lord Jesus Christ thy Son, who, &c.

Jul. 26. S. Ann.

All, as in the Office of Saints, except

1. S. Am, full of the H. Ghost, exults and cries, rejoyce with me, whose happy womb,

womb, freed from barrenness, has brought forth the branch of promise, Alleluja.

- 2. Blessed is he who hears the prayers of his suppliants, and has made me the glorious Mother of her, whose Virgin-Womb is Heaven; in which He resided, whose immensity no place can contain, Alleluja.
- 3. I will pour out my Spirit on thy feed, and my bleffing on thy Off-spring, faith our Lord: Alleluja.
- Ant. Rejoyce O glorious Matron, for thy prayers are heard, and thy barrenness comforted: Thou hast brought forth the Mother of all our hopes, the Mother of Jesus, Alleluja.

V. Bleffed art thou among Women, Or

H. Ann.

R. And blessed is the fruit of thy womb.

Let us Pray.

God, whose peculiar Providence sanctisfy'd the Womb of the barren and devout S. Aim to bear the blessed among Women, thy Sons Virgin-Mother! Grant us, we humbly beseech Thee, in venerating her memory, to adore thy free-grace, which vouchDds saf'ds

faf'dst her so glorious a priviledg from Thee, and so high an honor in thy Church; through our Lord JESUS Christ thy Son, who, with, &c.

Aug. 10. S. Laurence.

All, as in the Office of Saints, except,

- rence, whose courage remain'd invincible in the midst of his torments. They broyl'd him on a Gridiron, and he confest our Lord; they try'd him with fire, and he was found true; Alleluja.
- 2. They fought his treasures, but his charity had laid them out of their reach: the hands of the poor had carry'd them into beav'n; Alleluja.
- 3. While they were burning his Flesh, he generously said to the Tyrant; I worship my God, and Him alone I serve, therefore I sear not thy torments; Alleluja.
- Ant. B. Laurence, as he lay broyling on the Grid-iron, cry'd to the Tyrant, 'tis now enough, turn and eat, for the Goods of the Church, which thou requireft, the hands of the

the poor have carry'd up into the heavenly. Treasure.

V. The Saint attested whose servant he

was;

R. By the fign of the Cross giving sight to the blind.

Let us pray.

God, by whose grace the glorious Deacon S. Laurence, sustained the cruel torments of a lingering death on a Grid-iron, rather than betray the Goods of the Church deposited in his hands, or deny the truths of Religion conserv'd in his heart! Grant us, webeseech thee, in solemnizing his Feast, both to praise thy Name for so great and early an Example of Christian courage; and to be strengthned by it, against all possible temptations, to preserve inviolate our sidelity to Thee and our spiritual trusts: through our Lord Jesus Christ, thy Son, who, &c.

Aug. 15.

Assumption of the B. Virgin. Oct.

All, as in the Office of the B. Virgin, except

- 1. To day the Mother of Life tafted the Tweetness of Death, Alleluja: To day her sa-cred Body releas'd her Soul to blis, Alleluja.
- 2. To day the B. Virgin was assum'd into Heav'n, Alleluja; and feated in glory above the highest Angels, Alleluja.
- 3. We in our Generation, H. Mary, call thee Blessed, Alleluja; Blessed next that mighty One who has magnify'd Thee, Alleluja.
- Ant. Come forth now all you glorious Angels and B. Saints of Heav'n! Come forth, and behold your Queen, with the Crown wherewith her Son has Crown'd her in the day of her Espousals; in the day of the gladness of her heart: Alleluja, Alleluja.
 V. With glory and honour Thou hast

crown'd Her O Lord!

R. And for ever enthron'd her next her Son in his Kingdom.

Let

Let us Pray.

God, whose Grace ripen'd the B. Virgin her self in time, and, after many well-spent years, translated Her, through death, to her eternal Crown! Grant us, we humbly beseech Thee, in commemorating her Assumption; to raise dayly higher our Assections after her to Thee, and expect with greater Joy thy Call of us at length, out of our cottages of Clay, into the same glorious Kingdom: through our Lord JESUS Christ thy Son, who, &c.

Aug. 24. S. Bartholomew.

All, as in the Office of Saints, except :

- 1. His skin, and all he had, and even life it self S. Bartholomew freely gave, for the teltimony of the truth, and for the love of JESUS, Alleluja.
- 2. At the last day he shall rise from the earth, and be compast again with his Skin; and in his slesh shall he see God, Alleluja.
- 3. His Body must expect for a time, in hope, but his Soul went immediately away to enjoy the blissful Vision, Alleluja.

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Ant. This is that wife Apostle, who gladly put off his Skin, to enter in at the streight Gate; and quitted his head it self to receive a a Crown of Glory, Alleluja.

V. He now triumphs with those who come

out of great tribulation.

R. Cloathed in Robes washt white in the blood of the Lamb.

Let us Pray.

God, who, by the Martyrdom of thy B. Apostle Saint Bartholomew, refreshest in our memories the glorious attestations which thy providence has vouchsaf't the world for confirmation of thy Truth! Grant us, we humbly beseech Thee, with such concern to resect on the excessive pains he took and suffer'd for propagating the Gospel, and the superabundant rewards he now enjoys in thy blissful Presence; that our faith may be strengthen'd and more actively apply'd, to carry us on in the same race to the same happy end; through our Lord Jesus Christ thy Son, who, &c.

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Sept. 8. Nativity of the B. Virgin.

All, as in the Office of the B. Virgin, except

- 1. To day was born the Blessed Virgin Marry; of the seed of Abraham, and the tribe of Juda, and Family of David, Alleluja.
- 2. To day was born the Blessed Virgin Mary; Spouse of the Holy Ghost, and Mother of the Son of God, and Daughter of the Eternal Father, Alleluja.
- 3. Let all the World rejoyce in the Nativity of the B. Virgin Mary, Alleluja; of whom was born the Redeemer of all the world, Alleluja.

Ant. Welcome to our dark world, thou Day-spring from on high; welcome thou long look d-for Orient to the Sun of Glory, Alleluja.

V. Behold the Root of the Tree of Life;

Alleluja.

R. Behold the source of the Fountain of Grace; Alleluja.

Let us pray.

Ogod, who this day callest us to celebrate Her Nativity, of whom thy only Son vouchsas't to take our slesh, and be born the worlds Redeemer. Grant us, we beseech thee, so devoutly to rejoyce in the dawn of her immaculate birth, as more sitly may dispose us to behold and walk by her light, which every moment increasingly shin'd before men, through the whole day of her life here; and follow it setting into eternal glory; through our Lord Jesus Christ thy Son, who, &c.

Sept. 21. S. Mathew.

All, as in the Office of Saints, except

make thy past offences unpardonable by defpair.

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- Preacher; and of a Publican was call'd to be an Apostle.
 - 3. Fear not the power of the grace of God;

but take heed of delaying to embrace it, take heed of refusing to obey it.

Ant. Mathew, the Customer, busie at his Office, call'd by fesus but in passing by, straight arose, left all, and follow'd him; a wise Example to sinners: fesus vouchsaf't to feast at his house with a great multitude of Publicans, for encouragement to Converts.

V. Our Lord came not to call the just:

R. But finners to repentance.

Let us pray.

God, whose powerful call drew Matthew the Publican from the very receit
of Custom to become an eminent Apostle and
Evangelist in thy Church! Grant us, we
humbly beseech thee, in celebrating the Bamemory of his life and death, worthy his
high and extraordinary Vocation, both to advance thy praise for so glorious an example of
thy grace; and, complying readily and faithfully with thy grace, imitate to our utmost
capacities so glorious an Example; through
our Lord Jesus Christ thy Son, who, &c.

Sept. 29. S. Michael.

'All, as in the Office of Saints, execept

Inuit. Come, let's adore the King of Angels.

- i. He has commanded his Angels to keep us in all our ways: they shall bear us in their hands, least at any time we dash our feet against a stone, Alleluja.
- 2. Take heed you despise not any of my little ones, saith our Lord; for their Angels continually behold the Face of my Father who is in heaven, Alleluja.
- 3. In the fight of thy Angels will I fing to thee, O my God, Alleluja: I will adore at thy holy Temple, and confess to thy Name, Alleluja.

Ant. Praise our Lord, all you Angels, Arch-Angels and Thrones; praise him all you Dominations, Principalities and Powers; praise him all you heav'nly Virtues, Cherubins and Seraphins: praise him all you glorious Quires of B. Spirits: praise him and magnify him for ever:

ever: Alleluja, Alleluja, Alleluja.

V. Bright Guardians, praise our Lord for

us:

R. And help us to praise his Grace for you.

Let us pray.

God, who, by the Feast of S. Michael the Arch-angel, Prince of the Church, summonest us to commemorate all the glorious Host of Heav'n, rang'd under his standard to assist thy Elect against the powers of darkness! Grant, we beseech thee, both to admire and praise thy grace for so high a providence; and, in faith of such Guardians, with sirmer hope pursue the holy ways of increasing their joy, by advancing our own bliss; through our Lord Jesus Christ thy Son, who, with, &c.

Oct. 18. S. Luke.

All, as in the Office of Saints, except

I. We Commemorate, this day, the great S. Paul's Disciple, and constant Companion, in all his Travails, Alleluja.

- 2. We celebrate his glory, who deserv'd to be divinely recorded, Luke, the most dear Physician and Brother, whose praise is in the Gospel, through all the Churches, Alleluja.
- 3. To his inspired Pen we owe the third facred Gospel, and a faithful History of the beginning of the Church, in the Acts of the Apostles, Alleluja.

Ant. Worthy art thou B. Luke, of high honour in the Church; whom the Dr. of the Gentiles chose one of his chiefest instruments to build it.

V. Thou art the Third of those mysti-

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R. That incessantly glorify God at his Throne.

Let us pray.

Odd, whose special grace render'd Luke the Physician, a glorious disciple, and Evangelist; first curing himself, and then happily applying all his life and power to the Cure of others Souls! Grant us, we beseech Thee, by his B. memory, encouragement to emulate the better gifts: sanctifying, if not changing, our temporal vocations to the highest spiritual advance of our selves and the World; through our Lord Jesus Christ thy Son, who, &c.

Oct. 28. SS. Simon and Jude.

All, as in the Office of Saints, except

- of God with preaching, and fettled it with miracles, and water'd it with their blood: Alleluja.
- 2. They ventur'd their lives among barbarous Nations, and converted vast Regions to the faith of Christ, Alleluja.
- 3. They rejected the flatteries of the world, and despised the menaces of their Persecuters; and now, for all they did and all they suffer'd, are eternally rewarded, Alleluja.
- Ant. The disciple is not above his Master, nor the servant above his Lord: it sufficeth the disciple, that he be as his Master, and the servant as his Lord.

V. If they have blasphem'd and slain the

Master of the house.

R. How much more them of his houshold.

Let us Pray.

Odd, who, by a glorious Martyrdom, calledft the B. Apostles Simon and Jude from their eminent labors in thy Vineyard, to blissful rest in thy Kingdom! Grant us thy grace, we beseech Thee, to improve this devout opportunity of celebrating their Memories, both by praising thee for such excellent Masters, and pressing more lively on our selves their saving Doctrin and Examples; through our Lord Jesus Christ thy Son, who, &e.

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Nov. 1. All Saints. Oct.

All, as in the Office of Saints.

Nov. 2. All Souls.

All, as in the Office of the Dead.

After the Pray'r of the Day at Lauds and Vespers, say on all Week-days in Lent, till Passion Sunday.

Ant. Let us follow as we may our Divine Master in his forty days retirement and fasting: who needed not, as we, the means of Religion, but all he did was for our Example; that we might learn to fly from the danger of occasions, and take away the fewel from our passions; and, by using to contradict the appetites of Sense, inure our selves to obey the commands of Reason.

V. Now let us take a just-and holy revenge

on our fins past.

R. And strive for the future to bring forth. fruit agreeable to our penance.

Let us pray.

Ordain'd us to lighten the weight of our corrupt bodies pressing down our souls, by the long and solemn Abstinence of Lent! Grant us, we beseech Thee, conscientiously to observe the wholsom Disciplin now prescrib'd us; and, with the due Mortification of our slesh, so to joyn the quick'ning of our spirit by frequent devotions, that all our carnal appetites may be sitted for burial in our Saviour's Grave, and all our affections ready to rise with Him to Immortality, at those sacred Feasts for which this season is to prepare us; through our Lord Jesus Christ thy Son, who, &c.

Then Friday Responsories.

Fasting Eves.

Ant. Behold the Feast of——is at hand; let us timely prepare our hearts to entertain it; that so gracious a help to devotion be not lost on us.

V. Before

V. Before Pray'r prepare thy foul:

R. And be not as one that tempts God.

Let us Pray.

God, who inspir It thy Church, to fill and sanctify the Year with Festival Memorials of our Saviour and his most exemplary Followers; and to excite and introduce our devotions to each Feast, by the wholsom disciplin of a religious Fast: Grant us thy servants, we most humbly beseech thee, brought again to the Eve of——, by this days obedient mortification of our carnal appetites, to call in and purify our souls, and sitly dispose them for the fruitful celebration of to-morrow's great solemnity; through our Lord Jesus Christ thy Son, who, &c.

Then Friday Responsories, as at Lauds, p. 259. and at Vespers, p. 270.

Ember Days.

Ant. The Harvest is great, but the Labourers few: pray therefore, the Lord of the Harvest, that he would fend Labourers into his Harvest, says our Lord.

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V. How shall we hear without a Preacher?
R: And how shall they preach, unless they be sent?

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Let us Pray.

God, by whose providence thy Church, from the beginning, has fet apart certain Times for the folemnity of conferring the H. Sacrament of Order, to supply still the Faithful with fanctify'd Masters of her Doctrin and Disciplin; and enjoyn'd us all, with extraordinary Devotions, to implore thy fpecial affiftance, to a work fo much concerning us all: Hear, we humbly befeech thee, thy Servants, by themortification of our bodies, defiring to encrease the fervour of our Pray'rs; that thou would'st vouchsafe our Governors the grace of Discerning Spirits, to Ordain only fuch as are indeed fit for their Sacred Functions; and us the grace of Reverence and due subjection to those so ordain'd, as truly fent by thee for our Edification; through our Lord Jesus Christ thy Son, who, &c.

Then Friday Responsories.

Rogation Days.

Ant. If you ask the Father any thing in my Name, He will give it you, fays our Lord, whose word cannot fail: if you ask and receive not, 'tis because you ask amis.

V. Father! thou know'st we need all these things:

R. But more, by these our needs, to be drawn to look up to thee.

Let us Pray.

God, by whose H. Spirit thy Church ordains this a solemn time of supplication for all our necessities! Open, we humbly befeech Thee, thy gracious ears to the Pray'rs Thou inspirest and draw'st from our hearts: and, by granting us those Goods which thy Children with humility and resignation ask of Thee their heav'nly Father, so encourage our devotion and obedience, and so encrease our hope and love; that, transcending all Particulars, as safely to be trusted in the hand of thy Providence; our whole Souls may thirst after Thee, thy self alone, who art our All in All for ever: through our Lord Jesus Christ thy Son, who, with, &c.

Instead of Commemorations, end Lauds with the Long Litanies.

Hattiners, by their our

OCCASIONALS.

To be us'd before the Daily Commemorations, as pag. 29.

In time of

MORTALITY.

Ant. Why are we still preserv'd in perfect Health, amidst so many sad Examples of Mortality? Is it not that we may by that means daily learn to dy better; and that such experience, at others costs, of the brittleness of this life, may make it easier for us, by a just undervalue of it, to set our hearts on our future immortality?

V. They fall on all fides of us into their

fick Beds or their Graves:

R. And none of us knows whose turn will be next.

Let us Pray.

O Gracious God, who, to the fleight warn-ings of particular difeases, addest sometimes the strong Allarms of Universal Contagions; that fo incurable a mischief, beyond all ordinary Remedies by which we use to ease our fears, might awake us out of the Lethargy wherein this life's pleasures enchain us, and rouse us into an earnest preparing our selvs for Death and our future Eternity! Adored be thy kind Providence, who, by this havock of Bodies, enforces us to mind that most incomparable concernment of fitting our Souls for Heaven: and mercifully grant to thy fervants that, instead of terrifying and distracting our hearts with frightful apprehensions at the grim look of Mortality now every where before our eys (as if the cutting off our lives here were so comfortless an evil to Christians) we may wifely meet the defign of thy goodness; and feeling our minds thus checkt in their fenfual career, endeavour to calm them into a fit temper, to rellish better the immortal state to which thou summonest us; and after we have used all prudent means for exempting our selves from the present danger, if the failing of our endeavours make us know 'tis thy will, to pass cheerfully through it to Thee our Final Good; through our Lord Iefus Christ thy Son, who, &c.

WARR.

Ant. Fear not; our Lord, that faid, All that take the Sword (unduly) shall perish with the Sword, said also, on occasion, He that hath not a Sword, let him sell his Coat, and buy one. V. A due use sanctifies ev'n Judgments into

Mercies.

R. And makes Warr it felf our way to endless Peace.

Let us Pray.

O God, by whose Ordinance, in the very Nature of Government, the People's Swords are absolutely subjected to the Prince ; fo that, 'tis their known duty always heartily to draw them at his legal Call, but never without It. Since thy Providence fees fit to engage us at present in a dangerous War; vouchfafe, we humbly befeech Thee, our Soveraign, the Courage and Conduct to manage It to thy Glory, his own Honour, and the Publick advantage; which three we ought still esteem as one : Vouchsafe us, his subjects, the grace to flick close to our own part, neither confounding his Counsels with our raw judgments and undutiful censures, nor weakning his hands by withdrawing our due fervice; but freely hazarding our lives and fortunes

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tunes, in strict Obedience to his Orders, as thy undoubted Vicegerent, and the fafest difpofer of us and ours in these extreme Cases; and refign'dly expecting the Issue from Thee the worlds just Governour; who wilt surely render it the best to those, that shew indeed they love Thee, by thus doing what thou commandeft; through our Lord Jesus Christ thy ; Son, who, &c.

PERSECUTION.

Ant. Bleffed are you, when men shall revile and perfecute you, and fay all manner of evil against you falsly for my sake. Rejoyce and exult, for great is your reward in Heav'n, fays our Lord.

V. Thus the H. Prophets earn'd their

Crowns:

R. Thus the B. Apostles climb'd their Thrones.

Let us pray.

Provident Lord! who permitteth the Pow'rs of Darkness in this World to persecute the Children of Light; that Their fuff'rings may more notoriously both exercise among themselves, and attest to those without the utter disvalue of all Temporal Goods, in comparison of our Eternal Hopes, attainable E 4 only

only by pursuing the Doctrine and Disciplin of Salvation, in the bosom of our Mother, the H. Catholick Church: Sustain us, we humbly beseech Thee, against being shaken in this Faith or Practise, by the rage of our present Persecutors: and grant that, in due compassion both of them and our selves, no temptation may be able to sway us beside our duty, either impatiently to violate our Allegiance to Casar, or cowardly betray thy Truth, and the blessed occasion of gaining a Title to thy Kingdom, which thy own sacred Mouth has securely entayled on those that suffer Persecution for justice; through our Lord Jesus Christ, thy Son, who, &c.

For a Member of the Family SICK.

Ant. The Wheat must lose its verdure, and wither away, to be ripe for the Sickle; and put off its Chass, and be stor'd up in the Granary.

V. Such is the progress of humane Nature; R. Our Bodies must dissolve, to raise us in-

to Spirits.

Let us Pray.

O Soveraign Lord of life and death! by the order of whose providence, one of thy fervants

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fervants amongst us lies now dangerously sick; and fummons the utmost of our Charity in his (or her) assistance: Hear, we beseech Thee, our humble supplications for him, that, if possible, this fickness may only be for thy greater glory; and he recover his health, better instructed by this thy discipline duly to value and use it : or, if there be no reprieve. but it must be to death, that he may be strengthen'd by thy grace to bear the approaches to his dissolution, however painful; and ev'n yield up his foul it felf, when Thou pleafest, with that courage and constancy, as becomes a hopeful Christian. Hear them, Lord, for our felvs; That we may, like the good Samaritan, each cheerfully perform the duty of a true Neighbour to him, according to his condition; not declining any cost or pains towards the relief of his Body, much less any means in our power towards perfecting his Soul: But grant that, wifely improving this fit opportunity of exercising our right judgments, both in Difcourse and Practice with him, we may fink them deeper into our felves; and thereby be stronger dispos'd to pass fearless through the fame rough way to Immortality; through. our Lord Jesus Christ thy Son, who, &c. "

RECOVER'D.

Ant. The Grave gaped wide to swallow up thy fervant from among us; but Thou hast mercifully repriev'd him from its greedy jaws, to glorify Thee a while longer with us.

V. His foul is fnatcht away from the fnare

of the Hunter.

R. The fnare is broken and he is deliver'd.

Let us Pray.

God, whose mighty hand dispenses sicknefs and health, leads down to the grave and brings back again, to render the way thither, and our due preparation for immortality through it, by experience and folemn practice, more ready and familiar to us. Accept, we befeech Thee, our humble Thanksgiving, for restoring thy servant and turning his (her) late danger into a Discipline of improvement : Accept our earnest pray'r, that it may breed a deep fense in him how unsteady our fojourning condition is in this world, that the lease of our lives is only at the will of thee, our Lord, whose seeming to continue it is no security for a day longer; that yet, this is all the time we can have to stock our felves for Eternity; that, at best, he must come to the same pass again, the same short step into his future state: Make, therefore, the thoughts he had in his fickness govern him now in his health, and the importance and difficulty he found then wholly to clear his soul of this world and dispose it to an immediate fitness for fure Bliss, provoke him now to pursue close that one necessary work. Vouchfase us all thy grace to feel, in his, our own case, and learn by his example, what equally, concerns us all, in health to prepare for sickness, and by sickness for eternal health; through our Lord Jesus Christ thy Son, who, &c.

found . Through our Lord lettes Christ

Ant. Grieve not for the Dead; they are past all dangerous storms; rather emulate their rest, having sinisht well their course.

V. We, too, shall land at the same noble

Port ;

Red And meet there endless joys, if we are so wise as to chuse them.

Let us Pray.

Od, by whose providence thy servant, our Brother [Sister], through the travail of dying, is at length happily born out of the dangerous womb of this world, wherein he has been conceiv'd and bred by thy grace, into an incomparably more excellent and secure state! Allay, we humbly befeech Thee, by the serious judgment of this advantage, all trou-

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troublesome regrets of Nature for the death of our Neighbour, and work in us a friendlier conceit of our own; That our undisturbed pray'rs may be more prevalent with thy Mercy, to hasten the cleansing his soul from whatever needs the purging fire to render it worthy the beatifying sight of Thee; and so purify our own while we have day in this life, from all drossy affections, by the warning we thus receive, in reflecting on others, how much this duty imports us; that, when the night of death comes, in which none can work, we may be found sit immediately to enter into thy eternal rest; through our Lord Jesus Christ thy Son, who, &c.

Prayer at Night for a Family.

In the Name of the Father, and of the Son, and of the H. Ghost, Amen.

Blessed be the H. and undivided Trinity now

and for ever, Amen.

Our Father. Hail Mary. I believe.

O Eternal, Infinite, and Almighty God! whose gracious wisdom vouchsafes to to command such things as are necessary to fit us for everlasting Bliss, and forbid such as are apt to render us eternally miserable! We wretched sinners, the frail off-spring of dis-

disobedient Adam, humbly prostrate our souls and bodies before thy adorable Majesty; and, with a true and hearty sorrow, each of us particularly thus accuse and condemn our selvs.

I confess to Almighty God, to the B. Virgin Mary, to the B. Saint Michael the Archangel, to the B. Saint John Baptist, to the H. Apostles S. Peter and S. Paul, & to all the Saints; that I have grievously sinn'd in thought, word, and deed; through my fault, through my fault, through my exceeding great fault.

Here pause a while to examin, and repent, and make holy purposes; Then say,

Therefore I befeech the B. Virgin Mary, the B. Saint Michael the Archangel, the B. St. John Baptist, the H. Apostles S. Peter, and St. Paul, and all the Saints, to pray to God for me.

The great and glorious Lord of heaven and earth have mercy on us, forgive us our fins, and bring us to everlasting life; Amen.

Lord have, &c. Lord have, &c.

Christ have, &c. Christ have, &c.

Lord have, &c Lord have, &c.

Jesu receive our prayers in only bod of Lord Jesu grant our pesitions of the bod of

God the Father, Creator of the world,

O God the Son, Redeemer of Man-kind, Have.

O God the H. Ghoft, Perfecter of the Elect,

O Sacred Trinity, three Persons and one God, O God, the eternal Fulness of all Persection,

O God, the overflowing Source of all Being,

O God, the bounteons Author of all our Good,

O God who hast Chosen us in thy Son, before the constitution of the World,

O God, who hast Created us of nothing to thine

own similitude,

O God, who Preferv'st us every Moment, that

we return not again to nothing,

O God, who hast made all the World for the use of us, and us for the enjoyment of Thy Self,

O God, who hast Redeem'd us by the death of thy Son; and Sanctify'd us by the grace of

thy H. Spirit,

O God, who hast brought us to the knowledg of ... thy Truth; and blest us with so plentiful hameans of working our falvation.

O God, who halb prepared for us a Glorious Inheritance, if we love Thee and keep thy

Commandments, a no

O God, who art Thy Self that Clorious Inhe-

O God, the only End of all our labours,

O God, the only Rest of our wearied souls,

O God, the only Joy of our time and eternity O God, our God, and All things! Have mere

on us.

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We Sinners-

befeech Thee hear us.

Have mercy, O Lord, and spare us. Have mercy, O Lord, and hear us. From all evil, Deliverus, O Lord. Deliver -From all fin, From all occasions of offending thy divine Majesty, From the particular temptations to which we are most, expos'd, From fudden and unprovided death, From everlasting death, By thy Almighty Power, By thy unfearchable Wifdom, By thy adorable Goodness, By all thy glorious Attributes, By all thy gracious Mercies, By the mystery of thy H. Incarnation, and humble Nativity, By the fanctity of thy heav'nly Doctrine, and miraculous Life, By the merits of thy bitter Passion, and all-reviving Death, By the joys of thy victorious Refurrection, and triumphant Ascension, By the glory of thy eternal Kingdom, and incomprehensible Majesty, In the hour of Death, and in the day of Judg-Deliver us, O Lord. ment,

That it would please Thee to give us a true

and hearty forrow for all our offences; We

Befeech thee hear us-

That

That it would please Thee to work in us a firm & fincere resolution of amending our lives,

That it would please Thee to pardon our sins past, and prevent us by thy grace for the

time to come.

That it would please Thee to have pity on the weakness of our nature; and, in all our necessities, temptations, and dangers, to

strengthen and relieve us,

That, seeing every day our many Imperfections, we may quicken our diligence, and humble our selves, and learn to depend on Thee,

That, acknowledging all we have is deriv'd from thy free bounty, we may praise and glorify Thee, and above all thy benefits love

Thee our Benefactor,

That, knowing all we hope proceeds from the fame free bounty, we may faithfully endeavour to ferve and please Thee, and secure to our selves thy everlasting rewards,

That, considering thy Providence does all things for the best, we may thankfully accept whatever Thou assign'st us; and not murmur at our part, but strive to act it well,

That we may diligently observe the Rules of our several places, and contentedly stoop to the meanest work of our condition; sweetning all our labours with this glad hope, if we be innocent here, we shall be happy hereafter.

That

That we may live in peace and charity with all the world, especially among our selves, so particularly engag'd by our union into one Family; patiently forbearing, and freely forgiving, and readily affifting one another

That often, in the midst of our business, we may steal up our thoughts to Heaven; to renew and encrease our desire of that glorious E-

ternity; solumnies and Slandon ternity;

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That, whether we sleep or wake, we may still be fafe in Thee; and, whether live or dy, be alwayes thine, We befeech Thee hear us.
Son of God! We befeech Thee hear us.

O Lamb of God, that takest away the fins of

O Lamb of God that takest away the sins of the world bas agold drive mad Hear us O Lorda

O Lamb of God, that takest away the sins of the world! Have mercy on us .

V. Lord have mercy on us.

R. Christ have mercy on us. 10 your ovall. I

V. Lord have mercy on us.

Our Father, &c. will all no vorant evall av V. And lead us not into temptation, mi hold

R. Bun deliver us from evil; Amen: buA

V. Bless, we befeech Thee, O Lord, thy Spouse, the Church:

R. Bless her with the graces of Unity and

V. Blessthy Servant, our Soveraign Lord, King JAMES O es decined red es Bleis

R. Bless Him with the Spirit of Wisdom and R Courage and Piety. V

V. Bless all the Nations Subject to his Govern-

R. Blefs them with the gifts of Peace, and Truth, and unfeigned Charity,

R

R

V

R

V. Blefs our Kindred and Acquaintance, our

Friends and Benefactors.

R. Bless our Enemies and Slanderers, and all listhat despitefully use us. 9 / 19/1

V. Have mercy, O Lord, on the Nations who

never knew Thee:

R. And those who knew Thee once, but now are fallen from the Truth.

V. Have mercy on the Poor, and Helpless, and Afflicted:

R. And comfort them with Hope, and Patience, and Relief.

V. Have mercy on the Living, and govern them by thy Grace;

R. Have mercy on the Dead, and bring them to

thy Glory.

V. Have mercy on Us thy Servants, here affembled in thy Presence.

R. And Thou, who art our Refuge, be our

Defence.

V. Into thy hands, O Lord, we commend our

R. Into thy hands, O Lord, we commend our

V. Thou hast redeem'd us, O Lord, thou God R. Into of Truth:

d R. Into thy hands, O Lord, we commend our spirits.

V. Preferve us, O Lord, as the apple of thine

R. Under the shadow of thy wings protest us. V. Save us, O Lord, waking; defend us sleeping:

R. That we may watch with Christ, and rest in peace.

V. Vouchsafe, O Lord, to keep us this Night without sin:

R. Have mercy on us, O Lord, have mercy on us.

V. Lord, let thy mercy be on us:

R. As our hope is in Thee.

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V. O Lord hear, &c. R. And let our, &c.

After Let us Prayall rot noillim

Od, the comfortable repose of thy servants in Hope, and their blisful Rest in thy everlasting Possession! Obedient to thy Call by the voice of our nature, behold we retire to lay down our weary heads; and, instructed by thy grace, considently resign up all we are and have, while we sleep, into the hands of thy ever waking Providence. Most humbly beseching Thee, that, if it please Thee to take us hence this night, our soul's eyes, as our bodies, may be sound absolutely closed to all this worlds Goods, and wide open to receive thy ardently-expected Vision: or, if thou youch safest

fafelt by convenient refreshment to protract still our lives, we may rise from our Beds cheerfully disposed, by good works in our several vocations, to make our Election sure, and advance our glorious Mansion for ever with Thee; through our Lord Jesus Christ thy Son, who, with Thee and the H. Ghost, lives and reigns one God, world without end, Amen.

V. O Lord hear, &c. R. And let our, &c.

V. Bless we our Lord. R. Thanks be to God. V. May the fouls of the Faithful departed, through the mercy of God, rest in peace; Amen.

OB. Virgin, Mother of our Lord Jesus Christ!

O glorious Angels, whom our Lord fends in mission for the good of his Elect! Pray for us.

OH. Saints, who, perfectly fecure of your own happiness, are charitably follicitous of ours!

Pray for us.

O all you bleft Inhabitants of Heav'n, who continually behold the face of God, and readily dispense his benefits to us! Pray for us. God the Father sustain and protect us. Tesus Christ illuminate and govern us.

The H. Spirit fanctify and perfect us to life everlasting: Amen.

Pause a whole Then rise.

us ...

ERRATA.

DAge 32.1. ult. King JAMES. p. 49. l. 19. the blisful. p.50. 1.20. leads. p. 54. 1. 4. is this. p. 62. 1. 5. Vouchfafed'ft. p. 65.1. 4. fitts. 1. 21. Amen. p. 78.1. 5. for his. p.79.1.28. d.we. p. 89. 1. 14. of all our. p. 92. 1. 2. knewft. 1.5.knewft.1.8.knewft.p.93. 1.24. pleasure. p. 96.1.15. mbo prize. p. 97. l. 2. of our felves. p. 103. l. 16. aspirations. p. 104. l. 4. to their. p. 111. l. 9. for his. l. 17. give us. p. 115. l. 10. did me. as me p. 119. l. 4. ways. p 122. l. 25. enlightning. p. 150. l. 13. pains; weeping. p. 159. l. 29. truths. p. 165. l. 7. laid it. p. 178. l. 27. peaceful. p. 179. 1. 11. (Q ftill. l. 21. ever) p. 197. l. 15. & Rock.p. 198.1.7. glorious. l. 13. the Earth. p. 202. l. 6. the old. p. 208. 1. 20. Commemoration. 1. 22. our Lords. p. 209. 1. 29. and particularly. p. 210 l. 22. our Ingratitude. p. 214. l. 23. what must it be. p. 216. l. 15. esteems. l. 17. elce, but to feed us: behold. p.225. 1.4. those eys. p.227. 1.23. by foul from body, drownd. p.233. 1. 20. this inconstant. 251. l. 12. d. thy. p. 252. l. 11. in thine p. 263. l. 18. y Cross.p. 287.1.19. afflictions. p. 299.1.16. Seel.p.305. 30. affect p.309.1.10. together; * from. p. 320.1. 27. use. p. 344. l. 2. hearts. p.347. l.27. the Mystery.l.31. ly H. p. 362. l. 17. the rough. p. 379. l. 19. form. p. 80.1. 4. reserv'd. p. 391. l. 21. the incense. p. 393. l. 27. arts. p. 425. l. 15. d. to. l. 16. to talk. p. 441. l. 9. Gods. 443. l. 32. becamest. p. 446. l. 18. will be. p. 451. l. 5. nsure. p. 462.1. 30. miss it; she, p. 484.1. 24. its full. 501.1. 3. overflowingly. p. 508. 1. 2. in to. p. 520.1. 2. may thy. p. 523. l. 27. may thy. p. 525. l. 11. an ornary. p.526.1. ult. back again. p. 535. 1. 4. be fopt. 550. l. 20. Crofs or. p. 571. l. ult. Christian. p. 578. 7. Our Lord. p. 612. l. 17. invite us.

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